

THE
considerations
OF
DREXELIUS
upon
ETERNITIE.

*Translated by Ralph Winterton
Fellow of Kings Colledge in Cambr.*

CAMBRIDGE

Printed by Roger Daniel

*to be sold by Tho. Rooks, at the Lamb
d ink bottle at the East end of
Pauls near the School. 1663.*

Page 44

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OF
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ETERNITY.

Translated by
R. WINTERTON,
Fellow of Kings Colledge in
CAMBRIDGE,
1632.



LONDON,
Printed by I. Redmayne for Thomas
Rooks, at the Lamb and Ink bottle
at the East end of S. Pauls near
the School. 1662.






TO
The Right Worshipfull
and truly Religious
Esquire,
Mr. E. BENLOWES
of Brent-Hall in Essex.

R. W.

Wisheth Internal, External, and
Eternal happinesse.

 I was well answered
by him, who being
asked, VVhat this
life was, said thus,
It is nothing else
but the Meditation of Death. If
a man should aske me, What Time
is, I think I might fully answer
thus, It is nothing else but the
Meditation of Eternity, Our Life
is but a Passing unto death; and
our Time a short dayes sayle unto
Eternity. In this Time of life we

The Epistle.

are, as Pilgrims and Strangers, travelling towards our celestial Countrey. We are, as Sailers, bound for the Haven of Eternity. But we must runne through many troubles before we can come to our journeys end: We must sail through salt and bitter waters, and passe through the Gulf of Death, before we can come to Land. There is a Land which is called, The Land of the Living; and there is a Land which is called, The Land of Horror and Despair: There is a twofold Eternity; either of the Blessed, or of the Cursed: There is a twofold Life after Death; either in Eternal joyes, or Eternal punishments. It is good therefore in this short life, to think upon that Life which never shall have end: It is good whilest we are on the way to think upon our Journeys end: It is good in Time, whilest we are sailing, to have an eye still upon our Compasse, and think upon Eternity. To think upon Eternity, is a Sovereign Preservative

Dedictory.

to keep us from falling into Sinne:
To think upon Eternal joyes,
sweetens the salt and bitter wa-
ters of Sorrowes and Afflictions:
To think upon Eternal Punish-
ment, makes us not to set our
hearts upon Temporal Delights
and Pleasures. Heaven is even
here on Earth in part enjoyed,
whilst we raise up our thoughts
to meditate upon it: And Hell
may for ever be escaped, if by
serious and frequent thoughts there-
of, here in this life, we descend
into it. Such thoughts as these
moved Drexelius to write these
CONSIDERATIONS, and
me also to translate them. He
wrote upon a General subject;
and every man may challenge a
part in it. What he wrote, he
intended for a publick benefit; and
so did I in the translation of it.
I hope He and His shall find ne-
ver the worse entertainment, be-
cause He is a Stranger, and
come from beyond Seas. It is the
honour of our Nation, to be kind

The Epistle

and courteous unto Strangers. He was commended unto me by a Traveller, a most religious and learned Gentleman (Be not angry with me, Mr. Benlowes, if I say, He was as like you as can be in every respect, for indeed he was) bred and brought up in the Romish Religion, and sent beyond Seas to be confirmed in it, but yet brought home again by divine providence and restored to his Mother the Church of England, for the Conversion, I hope, of many, singled out of all his kindred to be a most zealous Protestant, born to good Fortunes, and yet not given to Pleasures, wedded to his Books and Devotions, spending what some call idle time in the best company for the edifying himself or others; counting nothing good which he possesseth, but only that which he doth good withall; taking more care to lay out his money for the good of others, then others in laying up money for themselves. To conclude, A Gentleman
of

Dedicatory.

of whom I may most truly say,
That his Conversation is in heaven,
his Discourse on things above,
and his thoughts upon Eternity.
Upon such a mans commendation
as this, I could not but
take a liking to the party commended,
and the more I grew acquainted
with him, the more I liked him.
It is the counsel of Horace,

Tu quem commendes etiam atque
etiam aspice : ne mox

Incutiant aliena tibi commissa pudorem.

Believe Me, Mr. Benlowes, I
have had such experience of this
party, whom here I commend unto
you, that I dare confidently say,
If you entertain him into your service,
you shall never repent you
of it. Philip of Macedon appointed

The Epistle.

pointed one every morning to salute him with a Memento of Mortality : Drexelius his office shall be , if you please , To be your Remembrancer , and every Morning, Noon, and Evening, to round you in the eare with a Memento of Eternity. But I know , that is so often in your thoughts , that you need not any to put you in Remembrance of it. Neither yet do I intend here , though I have a fair occasion , to runne over the Catalogue of your Christian Virtues , specially that pair of Christian twins , your Piety and Temperance with your Charity and Bounty. For the first , they that daily converse with you cannot but see how you converse with them. The other paire goe along with you wheresoever you goe , and though you desire to hide them , cannot be concealed : in special, many poor Scholars, godly and devout Ministers in the University and abroad , of several Colledges , have had a feeling themselves of them , and cannot but make them
con-

Dedicatory.

conspicuous, nay palpable to others. These shall prayse you in your absence: for my part, I do not love to prayse a man to his face. But if the living hold their peace, the dead shall rise up and praise you. I mean those many and excellent books, together with other rare monuments purchased at a great price, which without any solicitation at all, out of meer affection you bore to Saint Johns Colledge in Cambridge, where you were sometimes a Student, you have bestowed on their Library: Their Library, but the most magnificent work, and Eternal Monument of the Meccenas of our age, Iohn Lord Bishop of Lincoln, and true lover of learning, and Patron of Scholars. And now it appears, Mr. Benlowes, that you have lesse need of Drexelius his service, then before. But howsoever, I pray you, entertain him: Let him have but the honour to wear your Cognifance. And both He and I will put it upon the file of Thankfull

The Epistle Dedicatory.

Remembrance, and register it for
a singular act of your Beneficence.
Pardon my boldnesse in this; and
command me in what liberal ser-
vice you please.

Ralph Winterton.

From Kings Coll.
June 1. 1632.

The



The Epistle to the R E A D E R.

IF any man, more curious in
censuring what is done for a
common good rather than studi-
ous himself to promote it, should
question me for meddling in an-
other mans profession, I might
answer him in his own kind by
way of question, as *Menedemus*
in *Terence* answered *Cbremes* find-
ing fault with him, *Tantumne*
abs re tua est otii tibi, *Aliena ut*
curres, *eaque nihil quæ ad te atti-*
nent? Hast thou so much leisure
as to meddle with that which no-
thing concerns thee?

But to satisfie thee (Courteous
Reader) who intendest, I know,
with the *Bee* to gather *Honey* out
of

To the Reader.

of this garden of *Eternity*, and not *Poyson* with the *Spider*; I hold it fit to acquaint thee with the true occasion that moved me to translate this book. No *Divine* I am indeed, neither yet can I be if I would never so fain: I would I were but worthy the name of a *Physician*! But howsoever being destinated by the statutes of my private Colledge to the study of *Physick*, in the first place I thought good to spend some time in *Arithmetick*, as being a necessary instrument and help in my *Profession*: In which I made some progresse, passing from *Numeration*, *Addition*, *Subtraction*, *Multiplikation*, *Division*, *Reduction*, to the *Golden Rule*, or the *Rule of Three*, *The Rule of Falshood*, *The Rules of Proportion*, and the *Rules of Society*, and the rest. But the knowledge of this cost me so dear, that I was forced to leave the study of it: For many nights together I was constrained against my will to practice

To the Reader.

ctice Numeration oftner then I would, telling the clock, and could take but little rest. Whereupon I resolved with my self to leave the *Arithmetick School*, and so I went unto the *Physick* and *Musick Schools*, imploring at one and the same time *Hippocrates* and the *Muses*. For at that time I turned the first book of *Hippocrates* his *Aphorismes* into Greek verses hoping to procure rest by *Physick* and the *Musick* of *Poetical Numbers*; by which I found some rest indeed; (And therefore since I have well nigh finished at spare hours the other six books, which, if God permit, may ere long see light.) But though I found some rest, yet I did not sleep so soundly as at other times. So I left the *Temple* of *Hippocrates* and the *Muses*, and betook my self unto the *Sanctuary*, to learne of *David* divine *Arithmetick*, which consisteth in the due numbring of the dayes of this short life, by comparing them

To the Reader.

them with the years of *Eternity* :
And so I fell upon translating
this book of *Eternity*. And this
I found by daily experience to
be the best *Hypnoticon* that ever
I used ; for it brought me to my
rest better then if I had taken
Diacodion. Thus I found the old
saying true, *Where Phylosophy ends,*
there Physick begins : and where Phy-
sick ends, there Divinity begins ;
which I interpret thus (as I found
it true by experience :) *When*
Phylosophy by accident had done me
harne, and Physick could do me
little good, I found perfect help in Divi-
nity. And having found so much
good by this book my self, I
could not be so envious as not
impart it unto others for a *Sove-*
reign Medicine, to procure quiet
sleep. Neither is it good for that
onely (but farre unlike to other
medicines, which are onely good
for some one disease, and falling
into unskilful hands oftentimes do
more harm then good) it is a *Me-*
dicine fitting *All Ages, Comple-*
xions,

xions, Conditions, Places, Parts, Diseases Spiritual and Corporeal what soever : It is a Medicine Preservative, Curative, Restorative : It is an Antidote against the poyson of sinne : It is *Distamnum* to drive out the fiery darts of Satan : It is *Catholicon* to purge out all ill humours. It is better then *Exhilarans Galeni*, to chear the Heart oppressed with Melancholy : It is an *Acopon* for all wearinesse, an *Anodynon* for all pains, a *Panchreston* profitable for all things, or *All-good*. It is *Panacea Hearts-ease*, *All-Heal*. It is a rich Treasury for Englishmen, A store-house for the diseased, and The ready way so long life, even to blessed Eternity. Let no man now challenge me for usurping another mans office, or trespassing upon Divines. I cannot see but Divines and Physicians may well agree together : Both are busied about curing of diseases either Spiritual or Corporeal : And here is a Medicine for both. Take it
and

To the Reader.

and use it, Christian Reader; And thou shalt find by thine own experience that it hath all the virtues above mentioned.

So I commend thee to the *Physician* both of *Body* and *Soul*, and heartily desire thy *Temporal* and *Eternal* Health and Welfare.

Ralph Winterton.

From Kings Coll.
June 1. 1632.



Upon this Book of Eternity.

TO reach *Eternity* our thoughts
first climbe

On the successive steps and stairs
of *Time*.

And, what is *Time*? It is by *Poets*
call'd,

And by most *Painters* represented
bald:

But *Poets* and the *Painters* are too
bold.

For *Time* was never yet a Minute
old:

Nor yet, God *Saturn*-like, doth it
devour

The issue which it breeds: For eve-
ry hour

Were then a Murderer. But while
we strain,

And all created Natures for to
gain

Time

Time to their inch of *Being* ; in the
strife
They quite burn out the *Taper* of
their life.
But what's *Eternity* ? Good Reader
look,
Not on my *verses* , but upon this
Book :
Which I do wish (and yet no
harm) may be
To all e'relasting , Stationer , but
to thee.

Richard Williams.

Upon this Book of Eternity.

Look on the *Glasse* of Mans
Mortality ;
Behold the *Mirroure* of *Eter-*
nity.
The *Book* is both ; Herein behold
thy face :
It waxeth old : thy *Glasse* doth run
apace.

It

is appointed all men once to
die ;

And after death succeeds *Eter-*
nity.

This *Life's* no *Life* , which *Time*
doth comprehend.

But that's true *Life* indeed , which
knows no end,

This *Book* will teach thee so to *live*
and *die*,

That thou maist live unto *Eter-*
nity.

Thomas Gouge.

Upon this Book of Eternity.

THIS *Book's* a *Nautick Chard* :
which kept in *Eye*,

Doth point at th' *Haven* of blest
Eternity.

[O blessed *Haven!*] At which if
thou wouldst land,

Let not this *Chard* depart out of
thine hand.

S. I.



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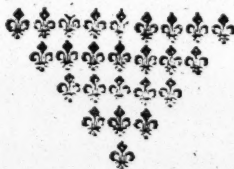
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1663.

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full descent to the Crown and Kingdoms,
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ing the Genealogies thereof; By *Giles Fle-*
ming Minister.

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cter; by *H. Tubbs* of *S. Johns Colledge* in
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ners Labels. (cassions.

Bishop *Towers* Sermons upon choyce oc-
Dean *Towers*——upon his Majesties Re-
stauration: And Obedience perpetually due to
Kings.

A Christian New-years Gift.

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The word of God most High, is the
 fountain of wisdom, & her wayes
 are everlasting, commandments: Ec 3-5



The infant playes with fate & Nature,
 the fool with ETERNITIE: but y^e wise
 man shall have dominion over the starres.



Considerations

upon

E T E R N I T Y.

The first Consideration.

What Eternity is.

Simonides being asked by Cicero
 Hiero King of Sicily, lib. I.
 What God was, desired one de Na.
 day to consider upon it; Dier.
 and after one day past, having not
 yet found it out, desired yet two
 dayes more to consider further up-
 on it; and after two dayes, he desi-
 red three: and to conclude, at
 length he had no answer to return
 unto the King but this, That the
 more he thought upon it, the more
 still he might; for the further he bu-
 sied himself in the search therof, the
 further he was from finding it. The
 B thing

thing that we are here now to consider upon is *Eternity* : and the first question that offers it self unto our consideration is , *What Eternity is ?*

Ab. 5. *Boetius* saith , that it is altogether
& Conf. and at once , the intire and perfect possession of a life that never shall have an end. And let no man take it ill , if we say that it cannot be known , & that the more we search into it , the more we lose our selves in the search of it. For how can that be defined which hath no bounds or limits ? If any man urge us further and desire us to shadow it out , at least by some , though obscure , description : our answer is , That it may easier be done by declaring what it is not , rather than what it is ; so doth *Plato* concerning God.

*In Ti-
 mo.*

What God is, saith he , *that I know not : What he is not* , *that I know*. So *Augustine* Bishop of *Hippo* , in his sixty fourth sermon upon the words of our Lord , describeth that true beatitude which is in Heaven , by removing from it the very thought of all evil. *We may more easily find*, saith he , *what is not there* , *then what*

what is. In heaven there is neither grief, nor sorrow, nor penury, nor defect, nor disease, nor death, nor any evil. So may we say concerning Eternity. For whatsoever in this life we either see with our eyes, or let in by her other outward senses, that is not *Eternal*. For the things ² *Cor.* that are seen, saith S. Paul, are temporal, but the things which are not seen are *Eternal*. Hence every man may say, this my joy, these my pleasures & delights, this treasure, this honour, this stately building, this life of mine, all is *Transitory*, nothing *Eternal*. A man can point at nothing which shall not perish and have an end. Indeed the ignorant multitude use to speak after this manner, This structure is for *Eternity*, this monument is everlasting. And the impatient man is wont to complain that his pains are without end. But these *Eternities* are very short, & a man may easily in words comprehend them: Say what thou canst of the true *Eternity*, thou must needs come far short of it. So saith *In Psal.* Augustine; Thou sayest of *Eternity* 65.

In As-
clepio.

whatsoever thou wilt : But therefore thou sayest whatsoever thou wilt , because thou canst not say all , say what thou wilt : But therefore thou must needs say something , that still thou mayest have something to think which thou canst not say. Trismegistus saith, That the Soul is the Horizon of Time and Eternity : For , in that it is immortal, it is partaker of Eternity ; and in that it is infused by God into the body , it is partaker of Time. But before we proceed any further , for orders sake let us see what men of former times, Romans, Grecians , Egyptians , and others have thought of Eternity. For they acknowledged it for certain, and represented it divers wayes.



C H A P. I.

What men of former times have thought of Eternity, and how they have represented it.

FIRST of all , they have represented Eternity by a Ring , or a Circle, which hath neither beginning nor ending,

ending, which is proper onely to Gods *Eternity*, seeing therefore that God is *Eternal*, and his duration is properly called *Eternity*, the *Aegyptians* used to signifie God by a *Circle*. And the *Persians* thought they honoured God most, when going up to the top of the highest tower, they called him the *Circle of heaven*. And it was a custome among the *Turks* (as *Pierius* teacheth at large) to cry out every morning from an high tower, *God alwayes was, and alwayes will be*; and then to salute their *Mahomet*. The *Saracens* also used to call God a *Circle*. *Mercurius Trismegistus*, whom I named before, the most memorable amongst Philosophers, (who wrote more books than any mortal man beside, if we may believe *Seleucus*, and *Meneceus*) said that God was an intellectual *sphere*, whose centre is every where, and circumference no where: because Gods Majesty and immensity are terminated no where. For this cause the Antients built unto their gods Temples for figure round. So *Numa*,

Pompilius is said to have consecrated to *Vesta* a round Table at Rome. So *Augustus Caesar*, in the name of *Agrippa*, dedicated to all the gods a round Temple, and called it *Pantheon*. Hereupon *Pythagoras*, to shew Gods Eternity, teacheth his Scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Brissonus* witnesseth) that they which were about to worship God, should turn themselves round. Therefore God is, according to the Antients, a Circle, but a Circle without a Periphery or circumference, whose Centre is every where; because God is the beginning and end of all things. Whereupon *Iob* most justly cries out, Behold, God is great, and we know him not, neither can the number of his years be searched out.

Iob 36.
26. ?

Again, they have represented Eternity by a Sphere and a Globe. Therefore *Faustina* the Emperesse had money stampd after this figure and superscription; There was a Globe on which the Emperesse sate stretching forth one hand, & holding

ing in the other a *scepter* with this inscription, **ETERNITY**. Hence it was that many of the Antients thought the World to be *Eternal*, because it was *Round* : whom Saint *Basil* answers very fitly, *Let the world be a Circle ; but the beginning of the Circle is the Centre.*

In the third place they have represented *Eternity* by a *Seat* : by which is signified *Eternal rest*. The *Nasamones*, a certain people of *Africa*, for the most part did not onely breath out their last sitting upon a seat, but also desired to be buried after that position, as having then attained to *Eternity*, and a long cessation from all their labours : As in many places at this day Kings and Emperours are found sitting in vaults under earth, in silence and mournfull majesty. And it was usual with the *Romans* to support with such like the molten statues of their deceased Emperours, as having then the fruition of *Eternity*. Some there are that thus reason with themselves oftentimes : Behold, I have been a long time held and op-

pressed with cares and labours: But now why do I not take some respite? why do I not make some pause? why do I not rest from my labours? I have laboured long enough: let others labour as much as I have done; for my part I'll rest now, and take mine ease. So they set up their seats, and promise unto themselves daies of rest: but (alas!) they are of no long continuance. They set up their seats, & embrace their ease; but neither in due time nor place. Oh! how truly and devoutly doth that golden book, of the imitation of Christ, give us a pull by the eare, in these words, *Dispose and order all things according to thine own will, and the lust of thine own eyes, and yet thou shalt never find, but thou shalt alwayes suffer one thing or other, either willingly or by constraint, and so thou shalt alwayes find a Crosse.* The whole life of Christ was a Crosse, and Martyrdome; and dost thou seek rest and pleasure? Therefore we must set up our seat in heaven, and not here, for here amongst so many

Kempis
lib. I.
c. 12.

many troubles it can never stand quiet; and though all other things should spare, yet death at length will overturn. There is no true rest to be hoped for, but that which is *Eternal*. But if there be any rest in this life, this is it, For a man to commit himself, and all that is his to the will of God, to put his whole trust and confidence in him, and to account all other things beside, but vain. So are we taught in *Ecclesiasticus*; *Trust in God, and abide in thy place.* Without this rest of the soul all other things are meer troubles, a meer sea of tempestuous waves, and the very presence of hell. But I return to the Antients.

Eccclus.
II. 21.

In the fourth place they have represented *Eternity* by the *Sunne* and the *Moon*. The *Sunne* reviveth every day, although it seems every day to dye, and to be buried. It alwayes riseth again, although every night it setteth. The *Moon* also hath her increase after every *In Hewane*. *Catullus* hath pretty verses *deca syl.* to this purpose:

B 5

The

*The Sunne doth set; the Sunne doth
rise again.*

*The day doth close; the day doth break
again.*

*Once set our Sun, again it riseth never:
Once close our day of life, it's night
for ever.*

In hell there is *Eternal night*, but without sleep. There they sleep not, because they slept here, where they should have watched: there they watch, because here they slept in their sinnes; indeed not long, but longer they would if they could, yea *Eternally*. But it is far otherwise with those that are in Heaven: For a perpetual light shall shine forth to the Saints, and Eternity of time: there is rest; there is pleasure after long labours and watchings.

In the fifth place, they have represented *Eternity* by the *Basilisk*. The *Basilisk* is the most venomous of all Creatures, and it alone of all others (as *Horns Niliacus* saith) cannot be killed by humane force; yea it is so virulent, that it killeth herbs with the very breath of it,
that

that it puts to flight all other creatures with the hissing of it, and that it makes all birds suddenly silent upon the first presence of it. *Ælianus* reports, that in the desert of *Africa* a certain beast fell down being tired, and that the Serpents came together as it were to a feast, to devour the carcase, and that they presently ran all away, and hid themselves in the sand, upon the sight of the *Basilisk*. *Eternity*, whether of joy or of torment, cannot be shortened or diminished, much less taken away or avoided. Neither is it strange, if it affright all that are in their right wits, with the very thought of it. Infinite are the windings of this *Basilisk*; unmeasurable and untwinable are the *Orbes* and *Circuits* of it. Oh Dragon to be trembled at! Let us divert a little to our selves. It comes to passe sometimes when a man descends into himself, and rips up his conscience by confession, that he finds many Serpents nests, and whole broods of vipers, and thereupon much marvelleth in himself, saying, Whence
is

is there so much venome in my breast? Whence are so many fat Snakes, so many grievous & deadly sinnes? Whence is there so great an host of Lizards: whence so many filthy and lustfull cogitations? I am afraid my self at such a numerous and pestilent brood. But marvel not; we shall easily shew thee the cause thereof. A moist and a rude place is very apt to breed Serpents. Lo then, there is a double cause; the moysture of the place, and the negligence of them that should look to it. So it is in the Soul of man: if we spend all our care upon our body, handling it delicately, feeding it daintily, pampering it with feasts, and effeminating it with pleasures; it must needs be confessed that the soul, the inhabitant thereof, hath her dwelling in a moist place. Adde hither slothfulness, and neglect of divine duties. Let no care be had at all of salvation; so the body be sound, and it goeth well with it, let no regard be had what happens to the soul: let confession of sinnes be seldome made unto God, and when

when is it, but in a negligent manner : what marvel then, if a multitude of Serpents and poysonous vermine breed there? But (O good Christian brother) let the *Basilisk* enter into thy breast, that is, the cogitation of *Eternity*, and thou shalt presently perceive that these venomous beasts will soon vanish away. Thou confessest that thy heart doth abound with these snakes : It is a signe therefore thou seldome thinkest upon *Eternity*. Amend therefore : and now at length begin to think upon this with thy self, *That which delighteth is but Momentary, but that which tormenteth is Eternal.*

In the sixth place, they have represented *Eternity* after this manner. There is a *vast den*, full of horror : round about which a *Serpent* winds it self, and in the winding bites it self by the tayl. At the right hand of the den stands a *young man* of a beautifull and pleasant countenance, holding in his right hand a *bow* and *two arrows*, and in his left hand an *Harp*. In the very entrance

trance of the den sits an *old man* opposite, and having his eyes very intent upon his *Table-book*; according as the celestial globe by its motion, or the young man standing by, dictates unto him, so he writes. At the left hand of the denne sits a *grave matron*, gray-headed, and having her eyes alwayes busied. At the mouth of the denne there are *four stairs*, each higher than other: The first is of *Iron*, the second of *Brass*, the third of *Silver*, and the fourth of *Gold*. On these are little children running up and down and playing, and never fear the danger of falling. This is the *Picture*: The meaning is this. The *Den* signifies the incomprehensibility of *Eternity*: The *Serpent* that twines it self about it, *Time*: The *Young man*, *God*; in whose hand is *Heaven*, *Earth*, and *Hell*. On *Earth* and in *Hell* are the *Arrows* of the Lord fastened; but in *Heaven*, there is nothing but *Joy* and the sounding of the *Harp*. The *Old man* is *Fate*, or rather, that which God hath decreed from all *Eternity*. The *Matrone*,

rone, Nature : The *Stairs*, distinct
Times and *Ages* : The *Children* run-
ning up and down the *staires*, do
signifie things created, especially
Man, who is sporting in matters of
Salvation, and playing and jelling
in the very entrance of *Eternity*.
Alack ! Alack ! O mortal men, we
have played too long amidst these
dangers : We are very near unto
Eternity, even in the very entrance
of it, whilst we live : Let but death
lightly touch us, and we are pre-
sently swallowed up of *Eternity*.
Death need not use any great pow-
er, or fight long against us : we are
thrown down headlong in a mo-
ment, and tumble down these stairs
into the ocean of *Eternity*. Bethink
your selves well, you that play up-
on these stairs, and think upon any
thing rather than upon *Eternity*; It
may be to day or to morrow you may
be translated from *Time* to *Eternity*.

CHAP. II.

*The secret sense and meaning of
Scripture is unfolded.*

After the Chapter of the Type and Picture of Eternity, the holy Scripture of divine truth shall not unfitly follow. When Nebuchadnezzar, King of Babylon, had cast the three Hebrew children into the fiery furnace for refusing to obey his impious command, the flame is said to have ascended nine and forty cubits above the furnace. A strange thing: But not without a Mystery. What? Did any man accurately measure the height thereof? Did any man ascend and apply unto it a rule, to take the just measure of it? was it just nine and forty cubits, neither more nor lesse? Why not fifty? For we use to number thus. Twenty, thirty, forty, fifty, though the number be somewhat more or lesse. Here in this place there wants but one of fifty. Surely there is a Mystery in it, and some secret meaning. The number of fifty was wont to signifie the year of
Jubilee,

Iubilee. But the flames in the fiery furnace of hell, although they rage both against body and soul, and infinitely exceed all the torments of this life, yet they shall never extend so farre as the year of grace and *Iubilee*. In hell there is no year of *Iubilee*, no pardon, no end of torments. *Now, now* is the time of *Iubilee*; not every hundred or fifty years, but every hour and every moment. *Now* one part of an hour may obtain pardon here, which all *Eternity* cannot hereafter. *Now* is the time, that in one little and short day we may have more debts forgiven us, then in the fire of hell in all years and times to come hereafter.

Let us adde hither another explication of divine Scripture. When the people of God did passe over *Jordan*, the waters which came *Ioshua* down toward the sea of the plain 3. 16. (which is now called the dead sea) failed, untill there was none left. And in *Ecclesiasticus* it is laid, *There is that buyeth much for a lit- Eccles.* *tle.* These two testimonies of Scrip- 20. 12. ture

ture *Galfrid* joyneth together, and thereupon discourseth thus: If *Eternal* bitterness be due unto thee, and thou maist escape it by tasting of *Temporal*, certainly thou hast redeemed *much for a little*. I confesse, it is a Sea indeed in which thou failest, but yet a *dead sea*: And how much art thou bound to give thanks unto *God*, who, whereas thou hast deserved to be overwhelmed in the salt, roaring and unnavigable sea, hath of his great mercy toward thee, suffered thee rather to sayl in the *dead sea*. (O blessed change!) that so by the *dead sea* thou mayest passe into the *land of the living*! This Writer compares all the adversities of this *life* to the *dead sea*, and *Eternal* punishment to the *salt and unnavigable sea*. No man can escape both: He must needs sayl in the one, or in the other. What dost thou, O man? (cries out *Saint Chrysostome*) Art thou about to ascend up to heaven, and dost thou ask me whether there be any difficulties by the way? Whatsoever we do, this *dead sea* we must

must passe over: we may, if we will,
 arrive at the haven of Tranquillity,
 and *Eternal Happinesse*. The word *Ecclus.*
of God most high is the Fountain of 1. 5.
wisedome; and her wayes are everlasting
commandments. Through this
 dead sea there is no other way into
 the region of the living, but the
 way of Gods commandments. We
 have a most clear place of Scripture
 for it: *If thou wilt enter into life,* *Mat. 19.*
keep the commandments: This is the 17.
 onely way to *Eternity*. If a man
 shall ask a Divine of our time this
 question, *What is Eternity?* His an- *Corneli-*
 swer will be, It is a Circle run- *us à La-*
 ning back into it self, whose Centre *pide.*
 is *Alwayes*, and *Circumference No*
where, that is, which never shall
 have end. *What is Eternity?* It is
 an *Orb* every way round, and like
 it self, in which there is neither be-
 ginning nor end. *What is Eterni-*
ty? It is a wheel, *Volvi-*
A wheel that turns, a wheel that turn- *tur, &*
eth ever: *volvetur*
A wheel that turns, and will leave in omne
turning never. *volubilis*
What is Eternity? It is a yeare *euum.*
 con-

continually wheeling about, which returns again to the same point from whence it began, and still wheels about again. *What is Eternity?* It is an ever-running fountain, whither the water after many turnings flow back again, that they may alwayes flow. *What is Eternity?* It is an ever-living spring, from whence waters continually flow, either the most sweet waters of *Benediction* and blessing, or the most bitter waters of *Malediction* and cursing. *What is Eternity?* It is a *Labyrinth* which hath innumerable turnings and windings, which alwayes lead them round that enter in, carrying them from turning to turning, and so losing them. *What is Eternity?* It is a pit without bottom, whose turnings and revolutions are endlesse. *What is Eternity?* It is a *Spiral Line*, but without beginning; which hath circles and windings one within another, but without ending. *What is Eternity?* It is a *Snake* bowed back unto it self orbicularly, holding the tail in the mouth, which in its end doth again

again begin, and never ceaseth to begin. *What is Eternity?* It is a duration ~~always~~ *always* present, it is one perpetual day, which is not divided into that which is past, and that which is to come. *What is Eternity?* It is an age of ages, as Dionysius saith, never expiring, but *always* like it self, without changing. *What is Eternity?* It is a beginning without beginning, middle, or end. It is a beginning continuing, never ending, *always* beginning: In which the blessed *always* begin a blessed life, and *always* abound with new pleasures: in which the damned *always* dye, and after all death and struggling with death, *always* begin again to dye and struggle with death. As long as God shall be God, so long shall the blessed be blessed, so long shall they reign and triumph: so long shall the damned also fry in hell, and yelling cry, *We are tormented in this flame,* being still to be tormented and tortured for ever.

CHAP. III.

*Why the place of Eternity is called
a Mansion.*

JOH^N, *Patriarch of Alexandria*,
a very devout and godly man,
was often wont to go to visit the
sick, and took with him for his com-
panion *Troilus* a Bishop, which had
more care of his money, than of the
sick. The *Patriarch* whispered him
in the eare and said, I pray thee,
brother, let us help the friends of
Christ. Whereupon *Troilus* like a
crafty companion concealing the
disease of his mind, to wit, his cove-
tousness, bad his Servants give to
the poor all the money which at
that time he had about him to buy
other things withall. Not long after
it happened that he fell into a Fever
which his covetousness had caused:
whereof the *Patriarch of Alexandria*
hearing, and easily guessing at the
cause of his disease, went to visit
him, and carried with him as much
silver, as he had not long before
given to the sick: and after a little
conference had with him, he said
thus

thus, I did but jest with thee the other day, when I wished thee to bestow something to the relief of the sick; and it was because my servant had not money about him. But behold here, in good earnest I restore unto thee the money which thou laidst out for my sake, and I thank thee for it. When *Troilus* saw the money told, his fever began to leave him, and his heat to abate, and in every part he found himself much better: whereupon finding himself gather strength, he rose up to dinner, and sate down at Table. About noon-tide when dinner was ended, and the Table removed, he went to sleep, and sweetly took his ease, and dreamed that he saw a very stately edifice, and in the frontispiece thereof over the gate, this inscription, *Mansio Aeterna & Requies Troili Episcopi*: In English thus, *The Eternal Mansion and Resting-place of Bishop Troilus*. He was very much delighted with this dream. But not long after he had another vision that troubled him. For there came one with a company

pany of workmen, and gave them a strict charge, saying, Take away that inscription, and put this in the place thereof, *Mansio Aeterna & Requies Iohannis Archiepiscopi Alexandriae, empti libris triginta argenti*: In English thus, *The Eternal Mansion and Resting-place of Iohn Archbishop of Alexandria, which he bought for thirty pounds.* With this Vision he was very much affrighted: but he made a very good use of it. For presently, of an hard and covetous man, he became liberal and charitable, especially to such as were in need. So much did the very dream of an *Eternal Mansion* prevail with him.

But oh ye rather blessed Mansions, and therefore blessed, because *Eternal*! Oh, how exceedingly doth Christ desire that we should loath and forsake these our tabernacles, and ruinous houses, and with earnest desire make haste unto those *Eternal Mansions*! In my Fathers house, saith he, are many Mansions, No man is kept back from thence but by himself. The place

place excludes no man : for it is exceeding large. Time shuts out no man : for there is a Mansion, and that *Mansion is Eternal.*

A Prayer.

O Eternal and mercifull God,
O Eternal Truth, O true Love,
O beloved Eternity; So cure our
blindness, that by these present and
short sorrows we may be brought to
know, and so escape the future, horrible,
and Eternal punishments. Direct us and
teach us so to possess things perishing
and Temporal, that finally we lose not
the things which are Eternal. Teach
us so to lament for our sinnes commit-
ted, that we may escape Eternal pu-
nishments. Teach us so to behave our
selves in the house of our pilgrimage,
that we be not shut out of the Eternal
Mansions. Teach us so to make our
progress in the way, that at length we
may be received into our Countrey.

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The perpetuall hills did bowe His
wayes are everlasting. *Habac. 3. 6.*



The Salamander, the Basilisk, the Phenix,
the golden ring, the fiery mountain, may
here upon earth put us in minde of ETER-
NITIE: but onely blessed ETERNITIE
can make us eternall in heaven.



THE SECOND CONSIDERATION

upon
ETERNITY.

In what things Nature represents Eternity.

THE Idolaters themselves therefore have acknowledged an Eternity, such as it was, and have described it also by certain signes: For God hath manifested it unto them, so that they are *Rom. I. without excuse.* How much dearer *20.* therefore, and in what great esteem ought the consideration thereof to be amongst all Christians, to whom Eternity is better represented, and in a more lively manner! Therefore thou art *Rom. I. inexcusable,* O man, *2. 1.* whatsoever thou art, that being often put in mind of Eternity, dost as often let it slip

out of thy memory. Thou hast often in thy sight and before thine eyes, *Rings and Circles, Spheres and Globes, Sunne and Moon* : If thou lookest upon any of these, they will put thee in mind of *Eternity*. Nature her self like a good mother hath exposed them to publick view, that when we see them, or hear of them, we might be invited to meditate upon *Eternity*.

Solinus reports that there is a stone in *Arcadia* called *Asbestos*, which being once set on fire doth continually burn : Wherefore in times past they were wont in Temples and Sepulchres to make lamps of it : of which St. *Augustine* maketh mention. I adde that *Pliny*,

Lib. 27. *Volatteranus*, *Dioscorides*, and *ma-*
deCivit. ny others tell strange wonders of
 cap. 5. a certain kind of *Line* or *Flax*,
 which is called by divers names :
 For some call it *Linum Asbestinum*,
 others *Carystium*, others *Indicum*,
 and others *Linum vivum*.

This is not only not consumed by fire, but also is purged & cleansed : wherefore the dead bodies of Kings
 here-

heretofore, when they were to be put into the fire, and to be burned, used to be wrapped about with a Linnen cloth made thereof, to keep their ashes from confusion, and to distinguish them from others. Of such Flax Nero had a Towel, which he esteemed of more price then gold and precious stones. Behold, Nature her self, like a Mistressse and Guide, leadeth thee by the hand, and pointeth thee to a thing which the fire hath no power to consume. So shall all the damned burn, but never shall burn out : They shall alwayes burn, but never be consumed : they shall seek for death in the flames, but shall not finde it. Therefore justly doth one cry out, *Oh wo Eternal, that never shall have end ! Oh end without end ! Oh death more grievous then all death, wayes to die, and never to be quite dead !* So saith divine Isaiah, *Their fire never shall be quenched :* And 24. the Angel in the Revelation, *They shall desire to die : and death shall flee from them.* In Ho-
volog.
sapien.

That the Salamander for a little

time can indure, and live in the fire, beside *Aristotle*, *Pliny*, *Galen*, *Ælian*, *Dioscorides*, *S. Augustine* also himself believed. This creature is very cold, and is generated of showers: the sun and drought are death to it: Therefore, according to *Pliny*, it endures in the flame like ice. Of the skin thereof lights are made for perpetual burning lamps. God who made the *Salamander* of Earth and Clay, hath of his goodness formed man, though of the same matter, yet of a more excellent and noble nature. He hath made him a little lower then the Angels. He hath assigned unto him after this life the fellowship of the same Kingdome with the Angels. But man being in honour had no understanding, and was compared unto the beasts that perish. By his own malice he made himself such a *Salamander*, that must alwayes live, or alwayes die in Eternal flames. In those fiery prisons of Hell, all things are Eternal; but these six things especially.

Psal.
8. 5.

Psal.

49. 20.

C H A P. I.

*What things are Eternal
in Hell.*

THe damned himself is *Eternal* and dyeth not. No man can make an end of himself, or another. *They shall seek death, and shall not find it.* Yea the very desire of death, in as much as their desire cannot be satisfied, shall greatly increase their torment. Revel. 9. 6.

The prison it self is Eternal: It can never fall to ruine, it can never be broken down, it can never be digged through. It is barred up with rocks and mountains: The locks and barres are so firm and strong, that none can get out. If any of the damned should by Gods permission before the day of judgement come out from thence, yet still he should carry an Hell about him, and never be free from torment. 2.

The fire there is Eternal. Christ himself in Matthew saith as much *Matth.* expressly; *Depart from me ye cursed into everlasting fire, or fire* 3.

Eternal. Dost thou hear this word, *Eternal*? The anger of the Lord doth kindle this fire, and it shall never be put out. To this beareth *Isaiah* witness, saying, *The breath of the Lord like a streame of brimstone doth kindle it, it shall burn night and day, and shall not be quenched, the smoke thereof shall ascend up for ever and ever: Eternal punishment, and Eternal life are Related, as S. Augustine speaketh; and De Civ. Relates are of like continuance: To say therefore, That Eternal life shall be without end, and Eternal punishment shall have an end, is very absurd. Who therefore will defer his conversion?*

4. As the things mentioned before are *Eternal*, so is the *Worm*, and conscience tormented with deep despair for the life past. *Their worm shall not dye*: So prophesieth *Isaiah* 66. 24. *ab.* The Poets of old translated this out of Holy writ into their fables: For what is that *Tityrus*, of whom *Virgil* feigneth, That a flying *Vultur* every day gnaws and tears his *Liver*, which is every night

night again repaired and made up, that every day the *Vultur* may have more prey to gnaw upon? What is the *Vultur*, but the *Worm* we speak of? And what is the *Liver*, but the *Conscience* alwayes gnawen, and tormented?

To this *Eternity* of Hell belongeth also the last sentence, and the last Decree pronounced by Christ the Judge: A decree (Alas!) irrevocable, immutable, *Eternal*. There is no *Appealing* from it; If the sentence be once pronounced by the mouth of this Judge, it stands irrevocable for all *Eternity*. In Hell there is no redemption, not any, no not any; but *Eternal* desperation. The bloud of Christ when it was newly poured out on the mount of *Golgotha*, though of infinite efficacy for satisfaction, yet reacheth not unto the damned. If the yoke of the Lord, saith Saint Bernard, be a yoke of Repentance, you think that in it self it is not sweet: But this you must know, That it is most sweet, if it be compared with that fire of which it is

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said,

Matth. said, Depart from me ye cursed into
 25. 41. everlasting fire.

6. *The Punishment or Pain of losse*
 also, as they call it, is *Eternal*,
 being the privation of the sight of
 God for ever, which together with
 all the other torments of the dam-
 ned shall never have end: because
 there can be no place for satisfacti-
 on. For although these torments
 shall continue infinite millions of
 years, yet there shall not one day,
 no nor one hour, no nor so much
 as a moment of rest and respite be
 granted. There shall be vicissitude
 and variety of torments, but to
 their greater pain and grief. Christ
 often foretold it by *Matthew* in
 plain words, *The children of the*
Kingdome shall be cast out into utter
darknesse; there shall be weeping
and gnashing of teeth: weeping,
for heat; and gnashing of teeth,
for cold. How then can man be so
 forgetfull of himself and God?
 How can he so degenerate into a
 beast? Yea rather, how can he be-
 come like a rock, or a stone, so
 senselesse, as when he shall think
 upon

Matth.
 8. 12.

upon the unsufferable and unutterable torments of Hell, which never shall have end, then not to fear and tremble, and say with himself thus, I am for certain in the way to *Eternity*, and I know not how soon I may come to my journeys end: I sit on the stairs of *Eternity*, and every little thrust is ready to plunge me into the bottomlesse pit? But if it seem so grievous and intollerable for a man to lye, though but for one night, on a soft feather-bed, and never sleep or close his eyes, but to sigh and grone for pain in his head, or any other member, for the tooth-ach or for the stone: If the night seems long, and the day a great way off, and the sunne to slack his coming: And yet, as I said, he lyes upon a good feather-bed, and if he will have but a little patience, he may hope to find ease in the day, and help from the Physician: Alack! Alack! how intollerable shall it be to lye night and day in the fire, for a thousand and a thousand, and again, I say, a thousand years!

How

How intolerable shall it be, there to watch, to hunger, to thirst, to burn, to be tormented extremely in every part, and not to hope for any rest, or so much as a drop of cold water; but to be alwayes in despair. and so to fry and to be tortured for infinite millions of ages, and to be so far from finding any end, as never to be able to hope for any end! There, saith *Thomas*, one

De hours punishment shall be more
Christ. grievous, than an hundred years
imitat. here in the most bitter punish-
lib. 1. ment that can be. There is no rest,
cap. 24. no consolation to the damned. O

Psal. 6. Lord, rebuke me not in thine anger,
1. neither chasten me in thy hot displea-

Psal. sure. Remember not the sinnes of my
25. 7. youth, nor my transgressions. Unless
thou wilt have mercy, O God, I
must needs perish.

CHAP. II.

Why Hell is Eternal.

Here ariseth a question, which is worthy to be known of all men, How it can be, that God, who is good and mercifull, and whose mercy is over all his works, should notwithstanding punish even one mortal sinne, committed, it may be, in a moment, and in thought onely; how he should punish such a sinne, I say, for all *Eternity*, and so punish it, that it shall deserve still alwayes to be punished: and though millions of years be passed, yet it shall never be said, This sinne hath been sufficiently punished, it is enough, he hath made satisfaction for the wicked thought, by which he hath offended God.

What then? Hath God for one sinne, and that in thought onely, decreed the punishment of everlasting fire? What equality is there *Psal.* in this, for a *momentary* sinne, to 106. 1. appoint an *Eternal* punishment? 107. 1. Why doth blessed David cry out, 118. 1. *O give thanks unto the Lord; for* 136. 1.

he

he is good, and his mercy endureth for ever? and why doth he repeat it twenty seven times, if God be so severe? To this S. *Augustine*, *Gregory*, *Thomas Aquinas*, and others, answer, That in every mortal sinne the offence of its own nature is infinite, because it is an injury against the infinite majesty of God. Again, He that dyeth guilty of a mortal sinne without repentance, doth as much as if he should sin *Eternally*: For if he might live *Eternally*, he would sinne *Eternally*: He hath not lost a will to sinne, but live in which to sinne, still being ready to sinne, if he might live still: So he doth not cease to sinne, but doth cease to live. Further it is to be considered, That a damned person can never make satisfaction, though he should pay never so much: For being an enemy, and not in favour with God, his payment is not worthy acceptation; seeing that he himself is not accepted with him. Neither indeed, to speak truly, can he be said to pay any thing: because he doth nothing, but suffers onely
punish-

punishment, and that against his will. We will make the matter yet more plain by a familiar example. Suppose a man should borrow of his neighbour a thousand crowns, and for the use thereof make over the rent of his house unto him for ever. It may be in twenty years he may thus repay the summe of money borrowed: But what then? Is he fully discharged of all the debt? Doth there remain nothing to be paid? The principal remains still as due to be paid, as if there had been nothing at all paid. For this is the nature of such lones, that although the yearly use be paid, still the principal remains entire, and due to be paid. So it is with the damned: For although they should pay never so much, yet they can never get out of debt. They are debtors still, and ever shall be. *The strong shall be as tow, and the weaker of it as a spark, and they shall both burn together, and none shall quench them.* Suetonius reports of Suet. Tiberius Caesar, that being petitioned unto by a certain offender to cap. 6. hasten

hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redii*, Stay Sir, You and I are not yet friends. Christ is a most just Judge, no Tyrant, no *Tiberius*: And yet if one of the damned after a thousand years burning in Hell, should begge and intreat for a speedy death, he would answer after the same manner, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after a thousand years more he should ask the same thing, he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after an hundred thousand years yet more, yea millions of years, he should ask again, again he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. The time was, I offered to be thy friend; but thou wouldest not: yea thy father; but thou wouldest not. I offered thee my grace a thousand and a thousand times; but thou reject-

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edst it. This I knew right well,
and I held my peace, and further
expected, forty, fifty, sixty years,
to see if thou wouldest change thy
mind, and course of life: But there
followed no serious or true repen-
tance. *Thou hast set at naught all Prov.*
my counsel, and wouldest none of 1. 25.
my reproof. Thou hast hated instru- Psal.
tion, and hast cast my words behind 50. 17.
thee. Eat therefore the fruit of
thine own wayes, and be filled
with thine own counsels. *I will Prov.*
laugh at thy destruction for ever: 1. 26.
neither shall my justice after infi-
nite ages give thee any answer but
this, *Nondum tecum in gratiam re-*
dii, Stay, You and I are not yet
friends. O God which art in heaven!
O sin which throwest men head-
long into hell, the hell of torments,
and into the bottomless pit of *Eter-*
nal pain! But *righteous art thou, O Psal.*
Lord, and upright are thy judgements. 119.
Iust and right it is, that he which 137.
would not by repentance accept of
mercy when it was offered, should
by punishment be tormented, and
have justice without mercy for ever.

CHAP. III.

*Other motives to the consideration of
Eternity, drawn from nature.*

BUT I return to the school of Nature, to consider further upon *Eternity*. There are found *hot Baths* in certain Mountains and Rocks, whose waters in running make such a noise and murmuring, that the diseased persons that resort thither for cure, if at their entrance into the *Bath* they do but imagine they hear musical Instruments, and an Harmonious consort, they have their ears so dulled with the continual noise thereof, that the musick which at first was sweet unto them, becomes at length, by their imagination working upon it, very loathsome, and a torment unto them: But if they imagine they hear a Drum, or any other loud sounding instrument, they at length grow almost mad with the noise thereof daily molesting and troubling them. From whence also we are led, as it were by the hand, to the consideration of *Eternity*. The weep-

weeping and wailing, yelling and crying which is heard at the first entrance of Hells mouth under those infernall mountains shall never cease, but shall torment the damned without end, and be no whit mitigated by time and long-sufferance. But on the contrary the blessed in Heaven shall without wearinesse hear the *Thrice Holy* sung, *Holy, Holy, Holy*; yea and the more they hear it, the more they shall be delighted with the sound thereof. Christ in his conference with the woman of *Samaria*, makes often mention of *Eternity*, and life everlasting. *Whosoever drinketh* John
of the water that I shall give him, 4. 14.
shall never thirst: But the water
that I shall give him, shall be in
him a well of water, springing up
unto everlasting life. I would we
did thirst with the woman of Sa-
maria after those waters, and ear-
nestly pray for them: O Lord, give John
me of this water, that I thirst not. 4. 15.
 Give me, O Christ, though but a
 drop of this water, that is, *some*
thirst and desire after *Eternal* life.

In

In the year after the Nativity of our Lord fourscore and one (as *Suetonius*, *Dion*, and *Plinius Secundus* tell at large) on the first day of *November*, about seven of the clock, at the mountain *Vesuvius* in *Campania*, there was an horrible eruption of fire, before which there went an unusuall drought, and grievous earthquakes. There was also heard noise under earth, as if it had been thunder. The sea roared and made a noise; the heaven thundred as if mountains had in conflict met together; great stones were seen to fall; the ayre was filled with smoke and fire mixt together; the Sunne did hide his head. Whereupon it was thought by many that the world was almost at an end, and that the last day was come, wherein all should be consumed with fire: For there was such abundance of ashes scattered up and down over land and sea, and in the ayr, that there was much hurt done amongst men and cat-tel, and in the fields, that fish and fowl were destroyed, that two ci-
ties,

ties, the name of the one was *Herculanum*, and the name of the other *Pompeii*, were utterly ruined. These and such other like *Caverns* in the earth, with *Precipices*, and fiery mountains, alwayes flaming, but never going out, are lively examples given us by God, to put us in mind of the fire of hell, in which the bodies of the cursed shall be alwayes burning, but never be burnt out. Concerning this you may read *Tertullian*, *Minutius*, and

Tertul.

Pacian. See, O man, how providently even Nature her self doth go before thee, and as it were lead thee by the hand to the contemplation of *Eternity*.

Apoc.

c. 48.

Minut.

in Oct.

Pacian.

To conclude, This Time of ours carrieth with it some sign and print of *Eternity*. Nature fain would have us learn the thing signified by the signe: and take a scantling of *Eternity* by the little module and measure of time. It is the saying of Saint *Augustine*, This is the difference between things *Temporal* and *Eternal*: We love things *Temporal* more before we have

De penitent.

et conf.

sess.

In Sent.

sen. 270.

have them, and esteem them not so much when we have them : for the soul cannot be satisfied but with true and secure *Eternity*, and joy which is *Eternal* and incorruptible. But things *Eternal*, when they are actually *possessed*, are much more loved then before when they were onely desired, and hoped for : For neither could *Faith* believe, nor *Hope* expect, so much as *Charity* and *Love* shall find when once we shall be admitted to possession. Why then doth not earth seem vile in our eyes, especially when we must ere long forsake it? And why do we not with ardent desire lift up our eyes to Heaven where we shall inherit a Kingdome, and that *Eternal*?

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HE

Thou art weighed in the balances,
and art found wanting. Dan: 5.27.



That man regardeth not ETERNITIE
who weigheth his money more
accurately then his life



THE THIRD CONSIDERATION

upon
E T E R N I T Y.

*Wherein the old Romans principally
placed their Eternity.*

Plinius Secundus thought those *Epist. 2.*
men happy, which either did *ad Tac.*
things worthy to be wrote,
or wrote things worthy to be read;
but those men of all most happy,
which could do both. So the Ro-
mans thought they might three
manner of wayes eternize their
fame, and transmit their names
unto posterity. First they wrote
many excellent things; many ex-
cellent indeed, but *not all*, not all
chaste, not all holy: They commit-
ted to writing their own blemishes,
their dishonest loves, and filthy
lusts; But this was no honest or
Kings

Kings high-way to *Eternity*. How many books have died before their Authours, and according to *Plato*, have been like unto the Gardens of *Adonis*, as soon dead as sprung up ! They pleased not long which quickly pleased. But suppose the books of all the *Romans* should out-live time, and be alwayes extant, and exposed to publick view, yet they should not be able to give life unto their Authours.

Again, the *Romans* did not only write, but also did many brave works worthy to be recorded by the pens of eloquent and learned men, and these works were of divers kinds. They fought *Eternity* in many things, but found it in nothing, as we are taught to believe. They were great (we do not deny it) in civil and warlike affairs, at home and abroad: admirable for their skill in Arts and Sciences: Magnificent and profuse in setting forth shews, and bestowing gifts: wonderfull even to astonishment for stately buildings, Tombs,

Tombes, Vaults, Monuments, and Statues ; as you may guess by these few particulars, which I will briefly run over.

Augustus, in his own name, and at his own proper charges, set forth Playes and Games four and twenty times, and at the charge of the common Treasury, three and twenty times : and never a one of those cost him under two Millions and five hundred thousand Crowns ; and this so great a sum of money, I say, was all laid out upon one shew. The very meanest and cheapest that ever *Augustus* set forth, came to a Million two hundred and fifty thousand Crowns.

Nero guilded over the whole Theater ; the Ornaments of the tying house and comical implements he made all of gold : To these you may add square pieces of wood or wooden Lots scattered amongst the people, which had for their Inscriptions, whole houses, fields, grounds, farms, slaves, servants, beasts, great sums of silver, and many-times jewels a great number:

To whosoever lot fell any one of these, he presently received according to the inscription.

The same Nero for a Donative to a common souldier, commanded to be told two hundred and fifty thousand crowns.

Agrippina (Nero's mother) caused the like sum of money to be laid upon a Table, thereby secretly reprehending and labouring to restrain her sons profuseness. Whereupon Nero perceiving that he was toucht, commanded another sum to be added as great as the former, and said thus, *Nesciebam me tam parum dedisse*, I forgot my self in giving so little.

The same Nero entertained at Rome for nine moneths together King *Tiridates*, and was every day at cost for him twenty thousand Crowns, which came in nine moneths to five millions and forty thousand Crowns. And at his departure he gave him for a *Viaticum*, or to spend by the way, two millions and an half. What should I tell you of their stately and magnificent buildings.

Cali-

Caligula the Emperour made a bridge over an arm of the Sea, three miles long.

There were Temples in *Rome* four hundred twenty four, most of them very magnificent.

Domitian spent upon the sole gilding of the Capitol, seven millions.

On the stairs of the *Amphitheater*, which were made all of stone, there might sit very conveniently, fourscore and seven thousand spectators; above there might stand round about twelve thousand, in all fourscore and nineteen thousand.

Besides many others, there were twelve publick Baths made by the Emperour, where men might bathe gratis.

In the hot Bathes of *Antoninus*, there were of polished stone one thousand and six hundred seats, and there might so many men bathe themselves very conveniently.

In the Bath of *Heiruscus*, as *Pliny* saith, all was of silver, the passages for the water, the lips of

the Bath, and the very floor it self.
But I pass to other things.

At *Rome* there were almost as many Statues as men, of no worse matter then silver and gold, beside infinite others of Brass, Marble, and Ivory.

Domitian had one of Gold in the Capitol, of an hundred pound weight.

Commodus and *Claudius* had also Statues of Gold, each of them being of a thousand pound weight. *Claudius* had also in the place at *Rome* called *Rostra*, another of Silver. Hereupon there was a certain Officer appointed, who was called the Count of *Rome*, on whom there attended a great many souldiers continually, to guard and look to the great number of Statues.

The way which is called *Appia*, will exercise a nimble footman five dayes in running it over. It reacheth in length from *Rome* to *Capua*; so broad, that two Coaches may meet, and never trouble one another; so solid and firm, as if
it

it were all of one stone, in no place loose or broken up. There were also more ways like unto this. It is incredible what good Authors do write of their Conduits and Aqueducts.

Claudius the Emperour bestow-
ed about one, seven Millions of
Gold and an half, and there were
maintained six hundred men with
the onely keeping and looking
to the waters. These were great
works indeed, but the Authors
thereof in part deserved reprehension
for their immoderate profu-
seness. There was at *Rome* one
thing that surpassed their stately
buildings, but as for name, to say
no worse, and to spare your ears,
dishonourable, and not fit to be
named. They had certain Vaults
under earth built with arches, you
may call them the sinks of the City
(they called them *cloacas*) run-
ning with water, to carry away all
the filth of the City. Of these
there were so many, so large, and
so long, that you may well reckon
them amongst the wonders of the

world. I need not instance in any more : these which I have named are sufficient. He that is any thing conversant in Histories , or hath heard of the great power and wealth of the *Romans* in former ages , will easily believe my relation : if he will not believe me , let him believe the testimony of *Suetonius*, *Dion*, *Cassius*, *Pliny*, *Livy*, and others that have wrote of the *Roman* monuments.

These things which I have reckoned up , are very laudable in themselves. But they governed their Commonwealth so prudently, that in war for the most part they were unconquerable , for Arts and Sciences excellent, for Vertue illustrious ; insomuch that *Cyneas* an Ambassadour sent from *Pyrrhus*, a very eloquent and intelligent man , when he had all in vain solicited the City to make a League with his Lord and Master , which League could not stand with the honour of the *Romans* , upon his return told the King , That he thought the City to be a Temple,
and

and all the *Senatours*, *Kings*. Herein the *Romans* were highly to be commended : but in this they were much overseen (though otherwise very prudent men) in placing their *Eternity* in such things as neither could give unto them nor had in themselves *Eternity*. If the *Romans* had made choice of Saint *Augustine* for their guide in the way to *Eternity*, he would have shewed them a more certain and readier way. For what saith he ? We do not account those *Emperours* happy which have reigned lib. 5. long, or which have often triumphed *De Civ. as Conquerours* over their *Enemies*, *Dei.* or which have treasured up much cap. 24. wealth. These things often happen to those that have no right or title to the *Kingdome* which is *Eternall*. Who then in Saint *Augustines* opinion are to be accounted truly happy ? Hearken, O ye *Emperours*, O ye *Kings* and *Princes* : You shall in Saint *Augustines* sense obtain true and *Eternall* happinesse, by the observation of these Rules following.

1. First, The Rule of *Iustice*. By ruling justly, and hating the very vizard and painted face of Injustice.
2. Secondly, The Rule of *Modesty*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but remembering your selves to be but men.
3. Thirdly, The Rule of the *Fear and Love of God*. By propagating by all means the true Worship of God; by subjecting all humane power to his Divine Majesty; by serving him in *fear and love*.
4. Fourthly, the *Desire of Heaven*. By setting your love and affection upon the Kingdome which is *Eternal*, where one shall not envie anothers power.
5. Fifthly, The Rule of *Facility* and readines to forgive. By being swift to forgive, and slow to punish, but when the glory of God, and the necessity of the Commonwealth calleth for it.
6. Sixthly, *Mercy and Liberality*. By tempering the severity of the Lawes by the Oyl of Mercy, and the

the sweet odour of beneficency.

Seventhly, *Continency*. By not giving the reins to Luxury, but by bridling your appetites and concupiscences; and the more liberty you have, the less abusing it unto licentiousness.

Eighthly, *Moderation of Passions*. By choosing rather to get the conquest over evil Passions, then by domineering over Nations.

Ninthly, The study of *Humility* and *Prayer*. By doing all these, not for vain-glory, but for the glory of God, and the attainment of *Eternal* felicity: and again, by never neglecting that most noble sacrifice of *Humility* and *Prayer*.

These Rules or Laws hath Saint *Augustine* fixed upon the double gates of the world, for a glass fit for Princes to look into. But, O ye *Romans*, how far have ye gone astray from the way that leadeth unto the gates whereon these Laws are fixed! Not to speak of other things, you have instead of one and the only true God, brought in innumerable others, to worship

them which are no Gods. For Rome seemed to make it a great matter of Religion, to refuse no fallity ; and when she ruled almost over all nations , to serve and follow the errors of all nations.

But to let these things pass also : how vain and ridiculous a thing is it for them , to leave behind them all their *Eternity* in Parchments and Papers , in Marble and other stone , in Theaters and Pyramids, in Monuments and Tombs! What is now become of their *Eternity* which was sometime carved in stone ? The same hath hapned unto Rome , which also befell *Ierusalem*. The Disciples pointing at the buildings of the Temple at *Ierusalem* , said unto our Saviour Christ, Master , See what manner of stones , and what buildings are here , Whereupon Christ answered and said, See ye all these buildings ? Verily I say unto you , there shall not be left here one stone upon another , that shall not be throwne down. So there is nothing *Eternal* in this world. And where is now
old

Mark

13. 1.

Matth.

24. 2.

old Rome ? If this question be demanded ; the answer may be this, *Here it was.* Where are they that built it ? *They are dead and gone.* There is not so much as their ashes left of them. And ere long we must all go the same way, become like a shadow, return unto dust, and be resolved into nothing. Oh the poor and mean condition of mortal men, even at the greatest ! Oh the instability and frailty of the strongest men, even in the prime of all their strength ! For what is now become of all those things, or where are they ? *they are quite vanished away.* Where is their money, which they heaped up beyond belief ? *'tis scattered abroad.* Where are their stately and lofty buildings ? *they are not to be seen.* Such are all things else, though to us they seem never so great, nothing else but a meer shadow, and a dream, if they be compared with *Eternity*, and those things which are *Eternall.* The foundation on which the whole fabrick of vanishing glory is set up, is too weak
and

and mouldering, made but of clay, Stone and Marble cannot be ingraven with Characters and Incriptions of *Eternity*. Well saith *Lactantius*, *The works of mortal men are mortal*. That there was a *Babylon*, a *Troy*, a *Carthage*, and a *Rome*, we believe: But if we will believe no more then we see, there be scarce any reliques or ruinous parts of them remaining, to perswade us that there were such Cities. So the seven wonders of the world, so *Nero's* golden Palace, *Diocletian's* hot Baths, *Antoninus* his Baths, *Severus* his Septizonium, *Iulius* his Colossus, *Pompey's* Amphitheater, have no footstep or print of them remaining, no, scarce upon record, or registred in books. And how far have all these come short of *Eternity*?

CHAP. I.

*How far the Romans have gone astray
from the true way of Eternity.*

AT Nazareth, in a certain Conclave, called by the name of the blessed Virgin, there is in one place mention made of a Kingdome, *Of which Kingdome there shall be no end.* Such was not the Kingdome of Solomon : for that lasted but four hundred years, even to the Captivity of Babylon. Such was not the Kingdome of the Romans, neither of the Persians, nor yet of the Grecians. For where are now those Kingdomes in former times most flourishing ? Where are those most ancient Monarchies ? How great was Nebuchadnezzar in Chaldea and Syria, and after him Belsazzar ? From them the Scepter was translated unto the Medes and Persians, to Cyrus and Darius. Neither continued it there long. From thence it was translated into Greece ; to Alexander surnamed the Great, King of Macedon, for a long

Luke
I. 34.

long time most victorious and fortunate. But as warlike valour decayed, so fortune failed. And so the Scepter was translated into *Italy* to *Julius Caesar*, and *Octavius Augustus*. What is become of all these Kings? Where are they? But thou, O Christian man, seek that Kingdome, of which Kingdome there shall be no end. *Numantia*, *Athens*, *Carthage*, and *Sparta*, all are come to an end, they are utterly perished. But as for the kingdome which is above, of that there shall be no end. The King that ruleth there is *Eternal*, and those that live in that

Exod. Kingdome are *Eternal*. The Lord
 15. 18. shall reigne for ever and ever. On
Origen. which words, saith *Origen*, Dost thou think that the Lord shall reigne for ever and ever? Yea, he shall reigne for ever and ever, and beyond that too. Say what thou canst, thou shalt still come short of the duration of his kingdome: the Prophet will still adde something; as for example, after *for ever*, yet more, and *ever*, or, *beyond that too*.

Isidore. And yet, saith *Isidore*, though this
 king-

kingdome be *Eternal*, though infinite, though every way blessed, though it be promised to us, not a word of that. For what man is there of a thousand that spends the least part of a day in meditating upon that? that ever once makes mention of that? that ever instructs his wife, his children, and his servants concerning that? we prattle much of all other things; but as for heaven there is scarce any mention made of that, or if there be, surely it is very rare. It setting forth the commendation of his own Countrey, every man is a nimble-tongued Oratour: But as for that which is our true Countrey indeed, we blush and are almost ashamed, being too modest in commending that. For it is come to pass in these dayes, by the disuse of holy conference, that men think themselves not witty nor facetious enough, unless they speak idle and unprofitable words, and make foolish jests: nay that is not all, unless their cheeks swell, and their lips run over with filthy and unfavoury speeches. Oh! This is

to go astray quite out of the way. But let our hearts and mouths be filled with the praise and desire of things *Eternal* ; let our thoughts and words alwayes run after them: we have no other way to true glory, but this ; and there is no true glory, but that which is *Eternal*.

The chief Priests and the Pharisees amongst the Jewes, to overthrow Christs power (as they thought) and to eternize their politick Government, assembled themselves together in Council : and by their foolish wisdom (as it proved) made Decrees to their own hurt. Elegantly speaketh S. *Augustine* of them, Consulting and Deliberating together in full Court : The chief Priests, saith he, and the Pharisees took counsel together, what they should do for their own good, and yet they said not, *Let us believe*. The wicked and ungodly men sought more how to hurt and to destroy, then how to provide for their own security, that they might be saved. And yet they were in fear and in counsel : For they said ,
What

What do we? For this man doth many miracles. If we let him thus alone, all men will believe on him, And the Romans shall come, and take away both our Place and Nation. They were afraid to lose things *Temporal*, and never thought upon the life which is *Eternal*: and so they lost both. Such is the vanity, and affected mockery of our foolish cogitations. What are we? and what is ail that we call ours? to day we flourish like a flower, we are well spoken of, we please, and are in favour with men: But (alas!) to morrow our flower will fade, we shall be ill spoken of, and out of favour with God and man: man, whom hitherto we pleased, and God, whom we never studied for to please. We neglect Heaven, and keep not earth: We get not the favour of God, and lose the worlds favour. And so we are most deplorately miserable, and destitute on both sides. If death would but spare those that are the happy ones of this world. it may be they might finde here
some

Joh. II.
47, 48

some glory : some, I say, such as it is ; for there is none true but that which is in heaven , and *Eternal*. But (alas !) death spares no man ; sees in the dark, and is not seen ; and watches his time when he may set upon us , when we think not of him. What shall become of us ? whither shall he carry us , if here we have lived wickedly ? To the bar of Christs judgement and from thence to the pit of Hell : and from thence there is no redemption. Nobility from thence sets no man free : Power delivers no man. The applause of men formerly given , yields there no comfort. Let us here seek the favour of God and his glory. That is the true glory which is got by the shunning of vain-glory : and there is no true glory but that which is *Eternal*.

Prov.
3. 13.

Solomon in the *Proverbs* describeth *Wisdom*e like a Queen, attended by two waiting-maids , *Eternity* , and *Glory* ; the first on the right hand, the second on the left. *Glory* is nothing worth , if there be not joyned with it *Eternity* ;

that

ch as it that which all we Christians do
 ut that expect *For here we have no conti- Heb. 13.*
Eternal, *uing City, but we seek one to come, 14.*
 man; *Eternal in the heavens. The righ- 2 Cor.*
 seen; *uous shall be in everlasting remem- 5. 1.*
 e may brance. To give an almes to a *Pfal.*
 not of poor man, to moderate a greedy *112. 6.*
 f us? appetite, to resist the enemy of
 f here chastity; these are works that
 o the require not much pains, or time
 d from for the doing: and yet the re-
 d from membrance of these, together with
 . No- their reward, shall be *Eternall.*
 free: What a small thing was it that
 e ap- *Mary Magdalene* bestowed upon
 ven, our Saviours feet! How quickly
 et us had she done it! And yet it is made
 d and known *throughout the whole world. Matth.*
 glory Some others, it may be, would *28. 13.*
 ng of have admired other things in her,
 true her cherry cheeks, her comely
 countenance, the pleasant flower
 of her youth, her rare grace, her
 great riches, her affability and
 courtesie, and such like. These were
 not the things which Christ com-
 mended in her; but it was the office
 which she performed unto his feet.
 The thing it self was not great:
 and

and yet it was a means to procure for her *Eternal* glory, and a never-dying name. *It shall be preached throughout the whole world* : This is the Testimony of Christ. This work of hers was not engraven in marble, nor cast in brass, nor promulged in the Market-place, nor proclaimed with a Drum and a Trumpet : and yet it hath continued for a memorial of her to this day, and so shall for ever, and *It shall be preached throughout the whole world*. If you consider the *action* it self, *Judas Iscariot* the covetous Purse-bearer found fault with it; *Simon* the swelling and proud Pharisee condemned it : If the *matter*; it was but an Ointment, at the most not worth above thirty small pieces of gold : If the *place*; it was private : If the *witnesses* present; they were but few : If the *person*, she was a woman, and one infamous : And yet for all these, *It shall be preached throughout the whole world*. How many Emperours have advanced their Colours, displayed their

Pro- and shall whole ny of was r cast a the with d yet emo- nd so all be world. self, Purle- Simon arisee r; it t the small t was sent; erson, infat shall whole have layed their

their victorious and tryumphant Eagles, and set up their Standards in their Enemies Camp! How many warlike Captains have led popular Armies, and commanded them worthily! How many provident Governours have ruled their people very wisely! How many Kings have erected rare monuments, and Statues, and built Castles and Cities! How many learned men have wasted their brains in new Inventions, and have like Chimicks, distilled them into Receivers of Paper! And to what end all this? To keep their names in continual remembrance, and to be recorded amongst worthy and memorable men. And yet notwithstanding they lodge in the bed of silence, and lie buried in the grave of oblivion. But one good work that the righteous doth, shall be had in everlasting remembrance: Time and envie shall never deface and conceal it; the wisest men, Captains, Prelates, and Kings themselves, shall with reverence read and hear it. *It shall be preached*

preached throughout the whole world.

The onely way then to immortality and true *Eternity* is, to live well, and so to die well. Go to now, ye *Romans*, if ye will seek *Eternity* in Statues and Marble monuments: but you shall never find it there. I for my part will wish rather with *S. Hierome*, in the life of *Paul* the *Eremite*, Oh remember, saith he, *Hierome* a finner, who if God had given him the choice, would have preferred the poor cloak of *Paul* with his good works, before the Scarlet robes of Kings with their Kingdoms. Let us Christians here, whilest we have time, make over our riches; for fear lest we lose them, let us send them before us into another world: Heaven stands open, ready to receive them. We need not doubt of the safe carriage: the Carriers are very faithful and trusty; but they are the poor and needy of this world. We make over unto them here by way of exchange a few things of little value,

2 *Corin.*

4. 17.

being to receive in heaven an exceeding

whole bearing Eternal weight of glory. For
 Johath Christ promised upon the
 performance of his precept. I say *Luke*
 unto you, Make to your selves friends *16. 9.*
 of the Mammon of unrighteousness;
 that when ye fail, they may receive
 you into everlasting habitations. But
 let us pass from the Romans unto
 others.



CHAP. II.

*A better way then the former which the
 Romans followed to Eternity.*

Darius the King of the Persians,
 most notable for his slaughter,
 had in his Army ten thousand Per-
 sians, which he therefore called
 immortal (as *Celius Rhodiginus Cal.*
interpreteth it) not because he *Rho-*
thought they should never die, digin.
(for where are there any such?) lib. 8.
 but because as any of the number *cap. 2.*
 was diminished by sword or sick-
 ness, it was presently made up; *cap. 1.*
 so

Dan.
6. 6.

so that still there was neither more nor less then ten thousand. Thus *Darius* framed unto himself a kinde of immortality and *Eternity*: But (alas!) it was a very short one; for within a little space, he and all his Army utterly perished. The Presidents and Princes assembled together unto *Darius*, and said thus unto him, King *Darius*, Live for ever. Alas, How vain was this wish, and how short this *Eternity*! We live but seventy or eighty years at the most: we are but in a dream, if we think to live here for ever. Not without cause therefore *Xerxes* (when for the conquering and subjugating *Greece*, as *Herodotus* reports) he carried with him out of *Asia* two great Armies both by Sea and Land, in number three and twenty hundred thousand, seventeen thousand, and six hundred, besides others that attended upon souldiers) upon a day taking his prospect from a Mountain, and beholding his souldiers, fell a weeping: and being asked the reason why, He said it was, because

cause after a matter of fifty or sixty years, of so many hundred thousand men so select and strong, scarce one should be found alive.

We may dream, and feign unto our selves, I know not what *Eternities*: But in the mean time *we must* ^{2 Sam.} *needs dye and are as water spilt upon* 14. 14. *the ground.*

Another and better type of *Eternity* was found out at *Constantinople*, in the year of our Lord 459. The Church of *Constantinople*, in the time when *Gennadius*, was Bishop, was augmented by a new and noble foundation of a Monastery of *Acæmets* dedicated to Saint *John Baptist*. These *Acæmets* were so called for not sleeping, because they were never all at once to sleep, but still to be exercised in their course night and day in singing prayes unto God. These *Acæmets* were divided after this manner into three companies: so that when the first company had made an end of singing divine praises, the second should begin; and when the second had made an end, the

E

third

third should begin. By means of this godly institution. the City had in some sort heaven within it self alwayes sounding with the praise of God; or at least a Type or Representation of the Eternity in heaven, where God shall be praised for all Eternity, with great delight and cheerfulness, and without all weariness. Therefore hath the Psalmist good cause to cry out, *Blessed are they which dwell in thy House; they will still be praising thee.* Then shall all the blessed say, as Peter did upon the mountain, *It is good for us to be here.* For, as S. Bernard speaketh, *Eternity is true riches without measure: but he adds this with-
all, It is not found, unlesse it be sought with perseverance.* But how shall we so seek that we may obtain it? Hear what the good Father saith: By *Poverty*, by *Meekness*, and by *Tears*, there is renewed in the soul the stamp and image of *Eternity*, which comprehendeth all times. First, *Poverty* is the way to *Eternity*. *Blessed*

Psal.

84. 4.

Matth.
17. 4.

Ser. 2.

de Om.

8. S.

ns of ed are the poor in spirit : for *Matth.*
 y had heirs is the Kingdome of Heaven. 5. 3.
 t self Where poor men are despised and
 praise forsaken, there is the heart and
 Re- the money locked up together in
 hea- the chest : Where money is ex-
 aised pended according to the rules of
 de- Avarice, there is no affect or love
 with- of poverty, there is no desire
 hath or love of Eternity. Secondly,
 out, Meeknesse. By Meeknesse we make
 l in our selves secure of things present,
 prai- and have an assurance of things to
 ble- come. *Blessed are the meek, for Matth.*
 the they shall inherit the earth. 5. 5.
 o be any man ask, What shall we say
 eth, of him that is void of Meeknesse
 out and Patience, that can scarce at
 with- any time speak a milde word ?
 be What gains he by his implacable
 But impatience ? What doth it profit
 we him to rage and fret with indig-
 the nation, to make outcries and tu-
 ty, mulsts, to shew his will to do mis-
 e is chief, though he cannot effect what
 nd he would ; or to conclude to salute
 m- no man civilly, as if he were an
 es- enemy to all humanity and affa-
 sed bility ? What shall we say of such

a man? If there be any such, he is sure to suffer loss of goods or good name, or both. For the riches which he hath, he possesseth not, but keeps them like a dog, whose property is to bark at a man, to fly upon him, and to bite him: as for his good name, if he have any, he shall not augment it by the title of impatience: and as for Heaven, he loseth that before he hath taken possession of it. Thirdly, *Tears.* For by weeping and mourning we redeem the time past, we recover what we prodigally spent by sinning. But this mourning and sorrow must not last for an hour onely, or for a day: for this is nothing else but to do as he did, who at his mothers death put on mourning clothes, forced for the present a few tears, and so went along after the bier, and left her not till he saw her buried; but the same day, or the next day after, wiped away all tears from his eyes, changed his weeping into laughing, cast off his mourning clothes, and

and put on colours This is not to
 mourn in good earnest, to make an
 end of mourning so suddenly. But
 this we do (alas!) too often. To
 day we make publick confession
 of our finnes to God, and hear
 absolution; we repent us of our
 finnes, and received the holy com-
 munion: and within a day after
 we sinne again with delight, and
 without fear, and oftentimes more
 grievously than before. VVe detest
 for the present the wicked course
 of our life past; and we return a-
 gain to the same pass. VVe forswear
 the finnes which we formerly com-
 mitted; and again the same day
 we commit the same. So with the
 same tongue we proclaim Christ
 innocent and crucifie him afresh,
 as if we were the true Bro-
 thers of *Pontius Pilate*, who
 with one and the same mouth did
 both absolve him and condemne
 him, confessing that he *found Luke*
no cause of death in him, and 23. 22.
 yet adjudging him to be cruci- 24.
 fied. VVe are very fickle and in-
 constant, but in nothing more con-
 stant.

stant then in the repetition of vicious course of life. Alas ! Alas we carry too much of the Moon that is , Inconstancy in our breath. Sometimes we are so zealous and so holy , that we will not admit a cheerfull countenance , for fear lest it should hinder our sanctity and devotion : we look demurely casting our eyes down to the ground, and knit the brows, as being angry with our selves , when we finde in our selves the least remissness or coldness in holy duties. But this sanctity and devotion doth never continue long : after a while we begin to hate even piety it self : and the stream being turned, we turn again to our former riot and intemperance ; and we are as ready to dissolve the knot of friendship made betwixt God and us , as at the first we were unwilling to have it knit. At length Piety, attended with sorrow and repentance, presents herself again unto us , and puts to flight lasciviousnesse , untill the time comes that we begin to re-

pen

pent us of our repentance. Sowe
 feldome continue long in any ho-
 nest and godly course, for it seems
 unto us too laborious : and at eve-
 ry light beck we row down the
 stream of our former uncleanness.
 Such is the inconstancy of our
 life, that it presents unto our
 mindes all sorts of pleasures and
 vices. VVe make an outward shew
 of adoring vertue : but in heart
 and mind we fall down and wor-
 ship vice; a most laborious kind
 of service. This is not the way un-
 to *Eternity*, unless it be of punish-
 ment and torments which shall
 have no end.

Let us single out one Christian
 man of many, and such a one
 especially as is most addicted to his
 pleasure; let us carry him along
 with us to the mouth of a furnace
 red hot and flaming; and then let
 us begin to question him after this
 manner : How much pleasure
 wouldest thou ask to continue
 burning in this furnace for one
 day? He will answer to this un-
 doubtedly, I would not be tor-
 mented

mented in these flames for one day, to gain the whole world and all the pleasures in the world. But let us propound another condition unto him, VVhat reward wouldst thou ask to endure this fire onely for half a day? Propound what reward you will, there is nothing so delicate, so precious, so dear unto me, which I would be willing to buy at so dear a price, as these torments. But to try once more, VVhat reward and pleasure wouldst thou ask to go into this furnace, and to stay there but one hour? His answer certainly will be this, Let the most covetous and impudent man in the world ask what he can, that is not to be compared with the unutterable and unsufferable scorplings and torments of this fire, though they should last but for one hour. If these answers be good and agreeable to right reason, how comes it to passe, O God, that for a little gain, and that but vile, for deceitfull honour, and that fugitive, for filthy pleasures, and that not long,

long, so many men so little regard *Eternal* punishment in Hell-fire? We cannot be perswaded with any reward, no though it be to gain a whole world, to stay but for one hour in fire *Temporal*: and yet, if either gain at any time inviteth us, or if honour smileth upon us, or pleasure allureth us, we never fear Hell and fire *Eternal*. But thou wilt say, I hope for better; God is mercifull, and his goodnesse will not suffer me to despair, or to be terrified with the fear of evil to come. So indeed we are wont to speak: and the words in themselves are not impious, if our works were pious. But for the most part our works are such, that if we rightly consider them, we have little cause to hope for mercy. It is a very dangerous and foolish part, for a man to live in a constant course of ungodlinesse, and to hope for *Eternity* amongst the blessed. Alas! one sinne is sufficient to condemn us. Knowest thou not what Christ hath threatned in the

- Matth. Gospel ? *Whosoever shall say* If t
cut
thee
life
bar
to
cep
per
to
m
to
K
S
t
i
5. 22. *his brother, Thou fool, shall be in
danger of Hell-fire. Knowest thou
not what Christ hath forbidden*
28. *Whosoever looketh upon a woman
to lust after her, hath committed
Adultery with her already in his
heart. Knowest thou not what
Christ hath premonished ? No*
- Matth. *every one that saith, Lord, Lord,*
7. 21. *shall enter into the Kingdome of
Heaven : but he which doth the
Will of my Father which is in hea-
ven. Knowest thou not that Christ
shall shut many out of the gate*
- Matth. *He that loveth father or mother more*
10. 37, *than me, is not worthy of me :*
38. *And he that taketh not his cross
and followeth after me, is not wor-
thy of me. Knowest thou not what
Christ hath openly and plainly
said, and again repeated ? Many*
- Matth. *be called, but few chosen : Few*
20. 16. *indeed, yea very few. Knowest*
22. *thou not how often Christ hath
exhorted to amendment of life ?*
- 14.
- Matth. *Except ye be converted, and be-
come as little children, ye shall not
enter into the Kingdome of Heaven.*
8. 3.

If,

If thy hand or thy foot offend thee, 8.
 cut them off, and cast them from
 thee : It is better for thee to enter into
 life, halt and maimed, rather then
 having two hands, or two feet ;
 to be cast into everlasting fire. Ex-
 cept ye repent, ye shall all likewise Luke
 perish. And not long after, Strive 3. 3.
 to enter in at the straight gate : for
 many, I say unto you, will seek 24.
 to enter in, and shall not be able.
 Knowest thou not how expressly
 Saint Paul recites up all those
 things that hinder us from entring
 into that blessed Eternity ? The
 works of the flesh are manifest, which Gal. 5.
 are these, Adultery, Fornication, 19, 20,
 Uncleanness, Lasciviousness, Idola- 21.
 try, Witchcraft, Hatred, Variance,
 Emulations, Wrath, Strife, Seditions,
 Heresies, Envyings, Murders, Drunk-
 enness, and Revellings, and such like :
 of the which I tell you before, as I
 have told you in time past, that they
 which do such things, shall not in-
 herit the Kingdome of God. Now
 if any man be guilty to himself of
 any one of these sins here rec-
 koned up, and is not so grieved for
 it,

it, that he seeks by all means possible to avoid it for the time to come, he may sing to himself if he will, this vain *Spero*, I hope, and I hope: but this mans hope is indeed none at all, but mere rashnesse and presumption. For a man to adventure the danger of stripes and blowes, is an evil that may be born. To lose at play an hundred or a thousand Florens, is a great misfortune, but may be endured. To lay his head at stake, and to bring his life in danger, is a bad adventure: but at the worst it is but losse of life, and that losse is not of all other the greatest. But to hazard the eternal salvation both of body and soul, by living at uncertainties, by hoping in words, and despairing in works, nullifying hope by a wicked and ungodly life: this is the extreamest of all evils: this is the most grievous misfortune a man can fall into: this is most pernicious rawnesse and boldnesse: this is extreame folly and madnesse. Now

Psat.

So. 22.

consider this, ye that forget God,

lest

lest he tear you in pieces, and there be none to deliver you.



CHAP. III.

That the way of Eternity is diligently and carefully to be sought after.

Let every Christian man therefore often aske himself, and others also which are in the place of God, this question, VVhat shall I do that I may obtain blessed *Eternity*, or *Eternal* blessednesse? Am I in the right way that leadeth unto *Eternity*? Something I do indeed, but it is but very little, and not worth speaking of, I thirst and breath after the joyes which are immortal and *Eternal*: but few are my works, cold and imperfect at the best, and altogether unworthy of an *Eternal* reward. I think it long till I arrive at the haven: but I am afraid of the troublesome waves and tempests by the way? when

when as yet notwithstanding that is the safest and best way unto heaven, which is most rough and narrow. This the very Truth it self of Gods mouth pronounceth, and Christ proclaimeth, saying, Enter ye in at the strait gate : For wide is the gate, and broad is the way that leadeth to destruction, and many there be (alack ! too many) that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be (alack ! too few) that find it. Again, Strive to enter in at the strait gate : For many, I say unto you, will seek to enter in, and shall not be able. Oh what a fearfull word is that, M A N Y ; and that ? F E W ! How should it make us tremble ! But we miserable men deceive our selves, rashly promising unto our selves *Eternity* : and yet I cannot tell whether we may be more truly said to hope, or to dream, that we shall be reckoned amongst those few before mentioned. I would to God now, even now whilest

whilest it is the accepted time, and 2 Cor.
 the day of salvation, we would 6. 2.
 have a diligent and an intent eye
 upon *Eternity*, and reason thus
 with our selves: Alas! What is all
 this that I suffer, Or, that I see
 others suffer? It is nothing if it be
 compared with *Eternity*. What if I
 could reckon up as many labours
 and perils as Saint *Paul* himself
 did undergo, as they are by him
 set down in his second Epistle to
 the *Corinthians*, and the eleventh
 Chapter? If I should endure hun- 2 Cor.
 ger and thirst, enmities and inju- 11. 27.
 ries, sickness and poverty? Yea
 more, what if I were stoned with
 Saint *Paul*, and beaten with rods?
 What if I suffered shipwrack? 25.
 All these are nothing to punish-
 ments *Eternall*. Therefore in
 all adversity, I must thus think
 with my self, I shall see an end of *Psal.*
 all. 119. 96.

The Prophet *Daniel* having rec-
 koned up sundry calamities, at
 length addeth these words, *Even Daniel*
to the time of the end: because it is 11. 35.
yet for a time appointed. Come
 hither,

hither, come hither all ye that are in affliction, in sorrow, need, sickness, or any other calamity, Why do ye drown your selves in your own tears? why do ye make your life bitter unto you with impatience and complaining? Here is comfort for you, great comfort drawn from the time of that suffering. Are divers calamities upon you? Be not cast down: have a good courage: they shall continue onely *for a time*. Do ye suffer contumely and reproach? are ye wearied with injuries? are other troubles multiplyed upon you? cease to lament: all these shall last but *for a time*; they shall not last *forever*; your sighing shall have an end.

Tears may distill from your eyes *for a time*; but sighes and grones shall not arise from your hearts *for ever*. The time is at hand, when you shall be delivered from all grief; and be translated unto everlasting happinesse. This

Eccles.

Is. 23. is most clear by that in Ecclesiasti-

Is. 23.

cus, A patient man will bear for

*a time, and afterward joy shall
spring up unto him.* But ye also
which think your selves the onely
happy men on earth, and the dar-
lings of the world, know thus
much, and be not proud, neither lift
up your he-*n*: all your seeming
happinesse (for it is no more at the
best) hath but short and narrow
bounds and limits, and is quickly
passed over. Your triumphing is
but *for a time*: your golden dreams
last but *for a time*: after a time,
and that not long, death will com-
mand you to put off Fortunes pain-
ted vizards, and stand amongst the
croud. Then shall ye truly appear
so much the more unhappy, by how
much the more ye seemed to your
selves before, in your own foolish
imaginations, most happy. There-
fore whether sorrow or joy, all is
but *for a time* in this world. It is
Eternity alone which is not con-
cluded within any bounds of time.
Whether therefore the body suffer
or the mind; whether we lose
riches or honours; whether our
patience be exercised by sorrow or
grief.

grief, cares, or any other afflictions, inward or outward, all is but pained and mementany, if we think upon *Eternal* punishments. For when fifty thousand yeares shall be passed after the day of Judgment, there shall still remain fifty thousand Millions of yeares; and when those likewise are passed, there shall still remain more and more, and yet more Millions of yeares, and there shall never be an end. But who thinks upon these things? who weighs and considers them well with himself? Sometimes we seem to have savour of things *Eternal*: but we are tossed up and down with the motions and thoughts of things past, and things future, our heart wavereth, and is full of vanity. Who will establish it, and set it in a sure place, that it may stand a while, and standing admire, and admiring, be ravished with the splendour of *Eternity*, which alwayes stands, and never passeth away? Well did *Myrogenes*, when *Eustachius* Archbishop of *Ierusalem* sent gifts unto him, he

August.
lib. 11.
conf.
exp. 11.

he did very well, I say, in refusing them, and saying, Do but one thing for me, Onely pray for me, that I may be delivered from *Eternal* torment. Neither was *Tully* out *Tull.* of the way when he said, No humane thing can seem great unto a *quest.* wise man, who hath the knowledge *lib. 3.* of all *Eternity*, and of the magnitude of the whole world. But *Francis*, the Author of the Order of the *Franciscans*, hath a saying far better then that of *Tully*, The pleasure that is here, saith he, is but short; but the punishment that shall be hereafter, is infinite: The labour that is here, is but small; but the glory which shall be hereafter, is *Eternal*. Take your choice. Many are called, few chosen, but all rewarded according to their works.

Let us hasten our repentance therefore, whilst we have time. It is better, saith *Guerricus*, to be *Guerr.* purged by water then by fire, and *Serm.* it is far easier. Now is the time *de Purif.* for repentance: Let our timely repentance therefore prevent punishment.

ment. VVhosoever is afraid of the hoar frost, the snow shall fall upon him : he which feareth the lesser detriment, shall suffer a greater : he which will not undergo the light burden of Repentance, shall be forced to undergo the most heavy burden and most grievous punishments of Hell. S. Gregory hath a saying to this purpose ; Some saith he, whilest they are afraid of *Temporal* punishments, run themselves upon *Eternal* punishments.

Greg.

Pacian.

Hither we may adde that of *Pacian* ; Remember, saith he, that in hell there is no place for confession of sinnes, no place for Repentance : for then it is too late to repent, and the time is past. Make haste therefore whilest you are in the way. VVe are afraid of *Temporal* fire, and the *Excutioners* hands : but what are these to the clawes of tormenting *Devils*, and the *Everlasting* fire of Hell ? The Counsel of Saint *Am-*

Ambr. brose to a lapsed Virgins fits well in
cap. 8. this place.

ad virg. True Repentance, saith he,
lap. ought not to be in word onely, but
in

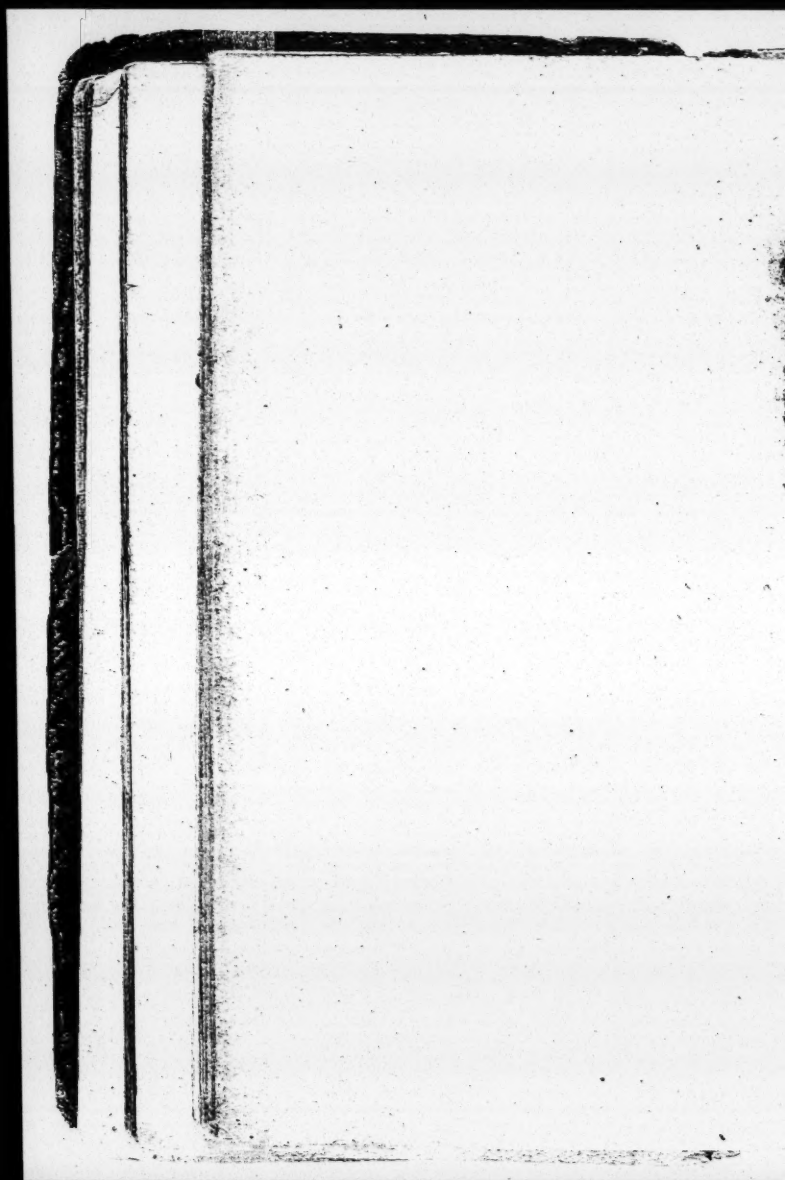
indeed : and this is true Repen-
tance indeed, if thou settest before
thine eyes from what glory thou art
fallen ; and considerest with thy
self out of what book thy name is
blotted ; and believest that now
thou art near unto utter darkness,
where there is weeping and gnash-
ing of teeth without end. And
when thou art certainly perswaded
that these things are true, as indeed
they are , seeing that the soul that
sinneth is in danger of Hell-fire ,
and there is no means after Ba-
ptism left to escape, but onely Re-
pentance ; be content to suffer any
labour , and to undergo any affli-
ction, to be freed from *Eternal* pu-
nishment. The diseases of the bo-
dy move the sick man to purge the
body : Let the diseases of our souls
move us also to take the purgation
of repentance : let the desire of our
salvation move us : let the fear of
Eternal death and *Eternal* tor-
ment move us : let the fear of at-
taining *Eternal* life and *Eternal*
glory move us. Let us embrace that
which purgeth the soul, and let us
eschew

eschew that which polluteth it. And nothing defiles the soul more then a filthy body. Faithfull is this counsel of Saint *Ambrose*, and worthy of us to be embraced.

O Christ Jesus, grant unto us that we may so possesse things transitory and *temporal*, that finally we lose not the things which are *Eternal*: and give us grace to walk in their steps, and to follow their good example, of whom *August.* S. *Augustine* speaketh; Many there are, saith he, that willingly come under the yoke, and of proud and haughty men, become humble and lowly, desiring to be what before they despised. and hating to be what before they were, passing by, like strangers, things present, and making haste with greediness after things to come. They pant in their running towards their *Eternal* Countrey, preferring Abstinence before Fulness, Watching before Sleep, and Poverty before Riches, accounting labour in the conquest of vices to be but pleasure, loving their
their

their enemies, passing by injuries ;
 and for all the hope of an *Eternal*
 reward. And who then would not
 offer any extremity and labour,
 to purchase unto themselves an
Eternal reward ?

THE





I have considered the dayes of old,
the yeares of antient times. Ps: 76. 5.



Thy arrows passe by me: the voice of thy
THUNDER is round about me: The arrows
of present punishments fly over my head;
the voice of that horrible thunder, Go ye
cursed into ETERNAL fire. is like a
wheel that will alwaies turn.



THE FOURTH CONSIDERATION

upon

E T E R N I T Y.

*How holy David meditated upon
Eternity, and how we should
imitate him.*

THat God should punish the
Apostate Angels and men con-
demned at the last day, with
Eternal punishments, this hath
seemed so strange to some and so
incredible, that *Origen* himself, a
man otherwise of an admirable wit,
and excellent learning, very well
skilled in Scripture, hath been so
bold as to teach, that the Devils
F and

Lib. 21.
De civi-
tate
Dei.
sap. 23.
Ec.

Matth.
25. 41,
46.

and the Damned after a certain time, when they shall be sufficiently purged by the fire from their sinnes, shall at length be restored to grace. But Saint *Augustine* and others convince him and condemn him of this his error. Yet notwithstanding this error hath found in the world many favourers. Certain Hereticks called the *Aniti*, have disseminated and scattered it throughout *Spain*, by divers their interpretations. Some thought that all the damned, others that Christians onely, others that Catholicks onely, others that those onely that had been more liberal then others in giving of alms, should be delivered at length out of Hell. Though Saint *Augustine* hath not refuted these their errors, yet the holy writ hath done it plainly and openly. Depart from me ye cursed into everlasting fire: And again, And these shall go away into everlasting punishment, but the righteous into life Eternal: Here no Glosses or Interpretations will serve

serve their turn to defend their errors. Wherefore the Divine *Psalmist* king David, though he delighted much in the consideration of both times, that which was past, and that which was to come, yet he had an eye more especially to that which was to come. Mine *Psal.* eyes, saith he, prevent the night- *119.* watches: and again in another *148.* place, *Thou holdest mine eyes waking: I am so troubled, that I cannot speak.* What was it, Blessed Prophet, that thus broke thy sleep? What business hadst thou to do so early, before day-light? VWhat caused thee so to keep silence and to be troubled in mind? Hear what he saith: *I have considered Psal.* the dayes of old, and the yeares *77.5.* of ancient times, and the yeares of Eternity I have had in my mind. Lo, this was the thing that broke his sleep, when he compared the years that were past with the years which were to come, and with Eternity. Neither did he thus in the day onely, but I call to remembrance, saith he, my song

6.

in the night : I communed with mine own heart , and my spirit made diligent search. And what moved him to this nightly exercise ? Will the Lord cast off for ever ? and will he be favourable no more ? Is his mercy clean gone for ever ? See how he fears and trembles at the very consideration of Eternity , how he is afraid of Gods judgements, lest God should punish him with Eternal punishment. And what is the end and effect of this Meditation : And I said, This is mine infirmity : But I will remember, &c. or, Now I will begin. So in an instant , at the very same minute he became better then he was , and delayed not, neither did he deferre his Repentance and put it off till worse years, But, saith he, Now I will begin, now I will live a more godly life then I have done. He saith not, After such an hour, or after such a day ; but, Now, even now. I, will some men say ; if I were as David was : if I could meditate of Eternity as blessed David did, it may be then

then I would readily and with alacrity say with *David*, *Now I will begin*: But I am so intangled with daily cares, so hindred with worldly business, so distracted into divers parts one way or other, that I cannot. I live amongst men; I see and hear much evil; I have no time or leasure once to have so good a thought in mind as the thought of *Eternity*. When we meet together in company to make merry, amidst our sports, and amongst our cups, we never conferre about such grave points, our mindes wander up and down about many things, and cannot then fix themselves upon the consideration of *Eternity*. At our feasts and merry meetings we take our cups, and please ourselves in making jests: Thoughts of *Eternity* are too severe, too sad and melancholick to be entertained by us; we banish such out of our company. We enquire what news out of *Italy*, or *France*, or *Spain*. That which you tell us of so often concerning Heaven and Hell, is now old, and grown stale.

W^e know it well enough already: what need you repeat it so often, till we loath it? So by this means there is no place or time left once to think upon *Eternity*. O Christian brother, it is true indeed which thou sayest, I cannot deny it. But I could wish thou wouldest be as ready and forward to amend thy fault, as to confess it. It is too clear and manifest, we see it with our eyes, that there is little or no care in the world of *Eternity*, although one thing or other every day still puts us in mind of it.

The Book of the Rites and Ceremonies of the Church of Rome at the consecration of their Bishops doth appoint these words to be recited, *Annos Aeternos in mente habe*, Keep still in mind the years of *Eternity*; or, *Think upon Eternity*. For when the Pope new elect, in a solemn manner is carried along to S. Peters Church, there goes one before him having in his hand burning flax, and shaking it he repeateth thrice these words, *Pater Sancte, sic transit gloria mundi*,
Holy

Holy Father, so the glory of the world passeth away. It were a devout and godly practice, if we did every day at the beginning and end of all our actions, say unto our selves these words, Annos Aeternos in mente habe, Think upon Eternity. But especially when we are tempted unto any sin, when the Devil suggests and puts into our minds ill thoughts, and when our Conscience is in danger of being wounded, O then Think upon Eternity.



CHAP. I.

Divers admonitions to think upon Eternity.

Philip King of Macedon appointed a certain noble young man to salute him thrice every morning after this manner, *Philippe, homo es; Remember, Philip, Thou art but a man;* that being put daily in mind of his mortality, he might carry himself towards mortal men like a mortal man.

Isaiah
38.1.

Much more ought every good Christian man, and true member of the Catholick Church, be a monitor unto himself, and with due consideration thrice at the least every day say to himself, *Eternity, Eternity, Eternity!* Why so? Set *thine house in order* (saith the Prophet to King Hezekiah) *For thou shalt die and not live.* There will come an evening for certain, after which thou shalt see no morning; or there will come a morning, after which thou shalt see no evening. Have an especial care therefore in all thy actions, that thou woundest not thy Conscience: and trust not too far to those things that perish, for fear lest thou thy self together with them dost likewise perish, and finally lose the things that are *Eternal*.

It is a custome in Germany, and not to be disliked, in the evening when a Candle is first lighted, or brought into a room, to say, *Deus dei nobis lucem Aeternam,* God grant unto us light Eternal.

We shall do well to imitate the

Ger-

Germans in this custome: or rather it is already in use, and hath been long ago in many parts of this kingdome, to say, *God grant us the light of heaven.* It is very good daily to put us in mind of *Eternity.*

There is likewise a kind of *Eternity* in slavery and imprisonment, but infamous and horrible. It is a cruel punishment, and worse then death it self in some mens judgement, to be condemned to perpetual imprisonment, or to be a perpetual Galley-slave.

Those which are oppressed with sickness or other sorrows, do likewise imagine with themselves, that even in their sufferings there is a kind of *Eternity.* VVhence it comes to pass that we often hear them utter such distempered speeches as these, *Will this last alwayes? Shall I still without end be nailed fast to my bed? Shall I suffer these pains and sorrows perpetually? Shall I alwayes be thus vexed and tormented? Alack! these Eternities are but short, and soon come to an*

end. But if it be so grievous to flesh and blood to endure slavery or imprisonment here on earth, though but for a moment (for our life is no longer, according to *Dauids* measure, but a span, which is very short) what care and diligence, and what circumspection ought we to use, that we be not cast into the prison of hell, and into the fathomless pit, where there is slavery and imprisonment, pain and torment, to be endured throughout all ages, beyond all times, even to all Eternity!



CHAP. II.

That Eternity transcends all numbers of Arithmetick.

There is a very common and well known Arithmetick, which children are taught when they first go to School; and this is it. Suppose there were a mountain of very fine sand as big as the whole earth, or rather much bigger:

ger: then suppose that every year an Angel should take from this mountain one, and but one grain of sand: how many thousand, and thousand, and again I say thousand, yea how many hundred thousand, and yet more, how many thousand millions of years must there needs pass, before it can be perceived that the mountain is grown less, or any whit diminished? Let a man that is skilful in Arithmetick sit down, and begin to cast, how many years must pass before the mountain, or half the mountain be removed by the Angel. Certainly we cannot conceive that ever he shall be able to cast up the total number of the sand. But herein are we mistaken; for although we cannot conceive it possible to be done, yet it may be done. But Eternity exceeds this number of years beyond all comparison, it is most certain: for *between a thing finite and a thing infinite there is no comparison, no proportion.* Eternity hath no limits, no terms,
no

no bounds, none at all. But suppose the damned should burn in Hell no longer, then till the mountain by grain after grain, year after year, should by the Angel be quite removed: yet what an incomprehensible number of years must first passe, before they can expect to see the day of deliverance! But (alas!) there is no such day to be expected; their torments shall have no end: After that incomprehensible number of years, it shall be truly said, Now beginneth their *Eternity*, their *Eternity* is not in any part expired, they are as far from the end of their torments as they were at the beginning. After a thousand years, yea after a hundred thousand years, there shall not be an end, or middle, or beginning of *Eternity*: for the measure of *Eternity* is *Alwayes*. The same art of Arithmetick about the businesse of *Eternity*, a late Divine teacheth, in words somewhat different, but in meaning all one with the former. I therefore adde

Eternity. Such for continuance is the *Eternity* of joy into which the blessed shall enter, and the *Eternity* of torments which the damned shall suffer. O Jesus spare us, spare us O Jesus, O Jesus save us. Have mercy upon us, O good Jesus, and suffer us not to be plunged headlong into the bottomless pit, to be tormented with the damned for all *Eternity*.

But yet if God would but say unto the damned, Let the earth be covered with most fine sand, and let the world be filled therewith, and let it be heaped up so high as heaven, and then let an Angel come once in every thousand years, and take one grain of sand out of this heap; when after so many thousand years as there be grains of sand, the Angel shall have removed the whole heap, then will I deliver you out of Hell: Oh how would the damned exult and rejoyce, and not think themselves damned! But (alas) after so many thousands of years, there remain yet more, and more, and infinite more,

more, to all *Eternity*, even for ever and ever. This is that heavy weight that so presseth the damned. Let every one therefore that sinneth, consider with himself, and again, I say, let him consider, that unless he repent, he shall be pressed and groined under this heavy weight of *Eternity*.

Guilielmus Peraldus Bilhop of *Lions*, a very religious and learned man, hath another manner of reckoning, meditating upon the innumerable number of years throughout which the damned shall be tormented. If the damned, saith he, should every day distill from their eyes but one small tear, and those tears should be added together day after day, they would at length far exceed the drops of the Ocean: for they have their number and measure; and it is easie with God to say, So many are the drops of the Ocean and no more; but the tears of the damned exceed all number and measure. Alas! Alas! How little do we think upon these things! How freely and wilfully do we sin, and
make

make our selves guilty of *Eternal* punishment, and that oftentimes for a very little short and filthy pleasure?

Yet there remains one way more, of casting up this numberlesse number of years: Suppose there were a schedule of Parchment a span broad, but so long that it would begirt and incircle the whole Globe of the Earth: and suppose it were written all over very close with figures of 9, from one end to another: who so skilful an Arithmetician, that can tell the number thereof? VVhat Mountain so great, that consisteth of so many grains of dust or sand: VVhat Ocean so vast, that containeth within it so many drops of water? And this is nothing to *Eternity*: it stretcheth it self further than so; it knows no bounds; it is extended beyond all measure. But how far is it extended? It is extended infinitely and without end. If thy heart (O Christian man) be not turned into a stone, it cannot but melt at the consideration of these

these things, and the very thought of the bottomless pit and *Eternal* punishment will make thee fear and tremble. If there be any sense in thee, here it will shew it self. But, as I said before, too few think upon these things; and too many live so secure of their salvation, as if there were no Heaven, no God, no Hell, no *Eternity*. Every day they heap sinne upon sinne, as if they laboured and studied to make their last day to exceed the former, for the measure and number of their sinnes: and so they pass unto *Eternity* sporting and playing, as if they went to prison but for a few weeks or dayes. Such men as these, saith Saint *Gregory*, when they should be mourning for their sinnes, they are dancing for their pleasure; and when they should be seriously meditating upon death, they runne laughing unto execution. This is blindness indeed, this is oblivious madness. For this short life which is but the shadow of *Eternity*, we labour beyond all measure; but for the life which

is *Eternal*, and most happy, we scarce take any pains at all: And yet the not obtaining of this life is the incurring of *Eternal* death; which as it is a torment more grievous then all the torments of this life, so in this it is most grievous, that there is no rest or mitigation of pain, no not for one short hour in the infinite space of all *Eternity*.



CHAP. III.

What effect and fruit the consideration of Eternity bringeth forth.

AND this is it that hath made so many good Christians, and so many holy Martyrs so prompt and ready to suffer any torments, and any kind of death, that even in their greatest pains, when they lay wallowing in their own blood, they were most stout and courageous, and with a constant look and cheerful countenance insulted over their

their Tormentours. *They had the years of Eternity in mind.* This is it that hath made the world seem distasteful and unpleasant unto many, inasmuch that they have taken their leave of all pleasures, and embraced and entertained a severe and strict course of life, giving themselves wholly to reading, meditation, and prayer, and such holy duties, minding heaven, and heavenly things. *They had the years of Eternity in mind.* The thought of *Eternity* will make all things in this life seem easie and pleasant, though to flesh and blood they seem most grievous and unpleasant. It makes all labours seem light and very short. Prayer, study, watching, and such like holy duties it commends unto us, and makes them seem amiable. It seasons and sweetens hunger and thirst. It mitigates the sense of pinching poverty. It makes all manner of crosses in this life not onely tolerable, but also grateful and comfortable. VVhosoever hath the years of *Eternity* in mind,
and

and imprints them within, deeper and deeper by daily meditation, shunneth no labour, neither is daunted with any losses. Offer him a kingdome, offer him all the delights and pleasures in the World: and he will not change his poor estate and condition for them. Such a man as this is never complaining he endures all things, he submits himself to all. For thus he thinks with himself, What a small thing is this or that, that or this, and of how short continuance! I will therefore endure it patiently; it will not last alwayes. It is but for an hour, and that a very short one, that mine enemies here oppress me. Well, go to ye detractours, bite me still, if ye will, ye envious; I will not run from you. This is your hour and the power of darkness: But I expect the day of the Lord, and the day of *Eternity*; and why should I afflict and torment my self with sorrow and lamentation? All this life is but a death of one hour: The victory is not difficult; but the triumph is *Eternal.*

Eternal. Why should I be afraid of the raging waves of this troublesome world? I have sight of the heaven already. Now it rains and thunders upon the heads of the good and godly; but the storm will shortly blow over. But upon his enemies God shall alwayes rain fire and brimstone, storm and tempest: this shall be their portion to drink. And many of them that Daniel sleep in the dust of the earth (so 12. 2. prophesieth Daniel) shall awake; some to everlasting life, and some to shame and everlasting contempt. In the old Law God commanded Moses, saying, Make thee two trumpets of silver, of an whole piece 10. 2. shalt thou make them. If they blow but with one trumpet, then 4. the Princes, which are heads of the thousands of Israel shall gather themselves unto thee. When 5. ye blow an alarm, then the Camp shall go forwards. Unto these two trumpets we may compare these two words, NOW and ALWAYES. This is the law of the world, NOW let us be merry;

now

now let us rejoyce ; *now* let us enjoy our goods, while we have them : come, let us *now* crown our selves with roses, before they be withered ; *now* let us leave in every place the signes and footsteps of our joy. They that attend onely to the sound of this Trumpet, they that have ears to hear nothing but this NOW, they live for the most part so, as if there were no ALWAYS for to follow. Therefore they do not remove the camp ; amidst their pleasures they wilfully forget that they are here but Pilgrimes and strangers : whithersoever the wanton flesh inviteth them, they go with greediness : they are busied altogether in heaping up riches and following pleasures : and the sound of this NOW doth so obtund and dull their ears, that they are deaf to all good counsels and precepts : and they will not so much as lend an ear to that ALWAYS which shall follow. But they which open their ears to hear, and their hearts to understand, when the Church soundeth

foundeth both trumpets, (as it often doth) and thereupon seriously consider with themselves, and compare together this short NOW with that infinite and everlasting ALWAYS, they will use no delay, but presently remove the camp: they live here as Pilgrims and strangers; they have their loyns girt; they remember that they are in a journey; they send their riches and pleasures before them into their Countrey which is above; they chuse rather to enjoy them ALWAYS in Heaven, then NOW for a short time upon earth. Certain it is, whosoever heareth attentively, and mindeth seriously the Alarm of these Trumpets, and thereupon compareth together things present with things future, and things transitory with things *Eternal*, he will presently make himself ready to depart, he will prepare himself a place of burial, he will lay out his winding-sheet, he will send for his biere, and furnish himself with all things necessary for his journey, remembering

bring still in every place that he is passing on the way to *Eternity*, and conferring with himself every day after this manner: How shall I be able to give account unto God for all my thoughts, words and deeds? and, When shall I give up my account? and, What sentence will he passe upon me? NOW therefore will I die unto my self, that I may **ALWAYES** live unto my self and unto God. Well is it with that man, which timely and daily thus thinketh upon *Eternity*. Whatsoever we do, we are passing on our way, and we do not know how short it is, unto the gate which leadeth to *Eternity*. At the last hour of our life death shall bring us unto this gate, and compel us to enter. Let us therefore so live as if we were alwayes expecting death, that if it shall please God at any time to visit us with sicknesse the fore-runner of death, we may entertain it cheerfully, and bear it patiently, lifting up our eyes unto Christ hanging upon the Crosse, the true and perfect

fect pattern of Patience, and when
the time of our dissolution draweth
near, praying thus; Lord Iesu
stand by me and comfort me, Lord
Iesu be present with thy servant
that putteth his trust in thee, Lord
Iesu make me partaker of thy vi-
ctory, Lord Iesu receive my spirit,
and lead me through the darksome
valley and shadow of death, lead
me and forsake me not untill thou
hast brought my soul into the land
of the living, O thou most potent
conquerour of death, O thou
which art my light, life,
and salvation.



G

THE



God Master, what good thing shall
be that I may have ETERNALL
Math: 19. 10.



It is easier for a camel to go through
the eye of a needle, then for a rich
man to enter into the kingdome of God.
The love of riches or of ETERNITIE,
are scarce resident in one heart.





THE FIFTH CONSIDERATION

upon

ETERNITY.

*How others ; even wicked men
themselves, have meditated
upon Eternity.*

THe old History of the Fathers telleth us of a religious man, that reading upon the nineteenth Psalme came at length, having not thought of it, to these words, *For a thousand yeares in thy sight are but as yesterday, when it is past,* and here stuck : For he could not conceive a reason, why a thousand years and one day should be compared together. Whereupon they say there was a little bird sent by God, which so

John 3.
8.

ravisht the man with her sweet singing, that though he heard her sing a very great while together, yet he thought the time very short, scarce a short hour long. *The wind bloweth where it listeth.* Not good men onely have with holy *David* meditated upon *Eternity*, but even wicked men also, and those oftentimes against their will.

Benedictus Rhenanus reports of a vain and ungodly fellow, a very Epicure and mere worldling, which never used to fast or watch, one that could not endure the want of any thing, but especially sleep: Upon a certain night, it seemeth, this fellow could not sleep as he was wont, being much troubled with unusual dreams: so he turned himself upon his bed from one side to another, and could not by any means get any rest; then he wished it were day. But here the wind of the Lord began to blow, though it were in a strange land: for good thoughts were very rare in this man. Being weary with watching, and finding no ease or rest at
all

all, thus he began to think with himself; VVould any be hired upon any condition to lye thus two or three years together in darknesse, without the company of friends, though his sicknesse were not very grievous? VVould he be content to want his sports and playes so long? VVould he be content to be bound to his bed, though it were a feather-bed, or a bed of down, and never stirre abroad to see any sights or shews, or make merry with his friends? I think no man would. And shall I alone amongst all men enjoy rest and pleasure by an especial priviledge, and have no sense of grief and sorrow? Surely no. VVill I, nill I, needs I must some time or other lye down upon the bed of sickness, unlesse I be suddenly taken away by death, which God forbid. (*This was a good wind, these were good cogitations.*) But what bed shall I have next, when death shall thrust me out of this? My body must rot under earth: For this is the condition of all men after death.

But what shall become of my soul in another world? Surely all men do not go to the same place after death. Do not some go one way, and some another? Is there not an Hell as well as an Heaven? VVo and alas! VVhat kind of bed shall the damned find in Hell? How many years shall they lye there? In what year after their first entrance shall the flames cease and be put out? Assuredly Christ doth not onely in word threaten to cast the wicked into everlasting fire, but will also cast them in indeed. This thing is certain and very manifest. Therefore the damned shall burn in Hell for ever. Therefore a thousand, and a thousand, and again I say a thousand years will not suffice to purge away the sinnes of this short life. Therefore they shall never see the sunne any more, nor Heaven, nor God, being most miserable *Eternally* and without end. VVith such thoughts as these this man became so vigilant and watchfull, and proceeded so farre, that night and day he could

not

not be at rest, but *Eternity* did still runne in his mind. Fain indeed he would have shaken off the thoughts thereof, as gnawing wormes; but he could not. Therefore he followed sports and pastimes, went to merry meetings, sought out companions like himself, and sat oftentimes so long at his cups, that he laid his Conscience asleep, and so seemed to take some rest: but when he came again unto himself, his Conscience being awakened did presently accuse him, and suggest unto him afresh sorrowfull thoughts of *Eternity*. Thus finding no rest, he resolved at length to amend his manners, and to betake himself to a better course of life. And thus he began to reason with himself, Miserable man that I am, what do I here? I so enjoy the world, that indeed I enjoy it not; I suffer many things I would not; I want many things which I fain would have; I serve like a slave; but who will pay me my wages? I see well enough how the world

rewardeth those that love it, and do all their lives nothing else but serve it. But suppose I had the fruition of all the delights and pleasures in the world that my heart could wish: what certainty can I have how long they shall last? I am not certain whether I shall live till to morrow or no: **Daily** funerals sufficiently prove this. Oh *Eternity*, if thou wert not! Oh *Eternity*, if thy place be not in Heaven, though it be on a soft down-bed: thou canst not but be bitter and unpleasant. It is true indeed, it is a hard matter to with-draw our selves away from those things whereunto we are accustomed, whether it be feasting, or drinking, or company-keeping, or such like: But whilest we delay and deferre the time, death may prevent us, and take us away from all these. VVhy then dost thou delay? VVhy dost thou not impose an honest and happy necessity upon thy self? VVhy dost thou not resolve thus presently with
thy

thy self ? Well, I will be another man than I have been, if it please God I live. This life lasteth not long : But *Eternity* endureth for ever. I must walk now in a new way; I am resolved upon it; and Now I begin. Where art thou blessed *Eternity*? I am seeking for thee, I am travelling towards thee.

To conclude, he did as he said, he took his leave of the world, he changed the course of his life; and so lived and died an honest and godly man.

Oh *Eternity*, how few are they that think thus seriously upon thee? But certainly there are very few, scarce any that weigh and consider well with themselves what thou art, and so continue and persist in that consideration. We seek earnestly after all other things : onely *Eternity* seemeth vile unto us, and not worth the looking after. Our thoughts runne after riches, and yet the possession of them is very uncertain; we know not how soon

they shall forsake us , or we them. We are ambitious after honours : and yet they are slippery, and soon slide away from us. We are in love with pleasures : and yet they have sorrow and bitterness in their latter end. We desire rest : but it is of no long continuance. We knit the knot of friendship with others : but it is such as death shall quickly dissolve. We are never well but when we are conversing with others : but our conversation is never in Heaven, where it should be. We seek for abundance : but it is there where it will soon fail. But surely if we did more often and seriously think upon *Eternity*, we should not have such a fervent desire after things of so short continuance. I call Saint *Bernard* to witnesse , who saith thus, *He that longeth after things Eternal, cannot but loath things transitory.*

Bern.

There are that have often in their mouths I know not what *Eternity*, that will promise and swear, and make good resolutions of

of amendment, and say thus; As long as I live, I will beware of such a place, or such a place, where I have formerly been tempted to sinne: I will never come near such a man, or such a woman, or such a one that was my companion in evil, I will never come near him as long as I live. As long as I live, I will never go to such and such meetings, where there useth to be gluttony and drunkenness, dancing, chambering and wantonness, and such like. It shall suffice me that I have been there once, and again, and perhaps oftner; that I have done as the company did, that I have sinned with such and such. These are good resolutions: In this I commend thee, O man; Because sin is to be feared, thou dost well in purposing to avoid the occasion of sinning: and I could wish thou wert as religious in observing what thou hast promised, as thou art ready to promise. But (alas!) after a day or two, yea an hour or two, too forgetfull of thy promise and good resolution, thou dost again

again the very same thing which lately thou didst detest, abhorre and forswear. Therefore before thou makest a vow or promise unto God, it is good to use due consideration and fore-sight; and when thou hast made a vow or promise unto God, it is necessary to use after care and Christian fortitude in performance. Thou must promise nothing rashly and unadvisedly unto God: But what thou hast promised thou must religiously and constantly keep and observe. How severe God is in punishing such as break their vows and promises, we are sufficiently taught by the wofull experience and lamentable example of others.

CHAP. I.

*The comparison of mans labour
and the spiders one with
another.*

T Here is another *Eternity*, and that the worst of all, which those men promise to themselves, which will needs erect up unto themselves an heaven out of heaven, and be blessed before they be dead. *Wherefore hear the word of* *Isaiah* the Lord, ye scornfull men, saith *28. 14.* the Prophet *Isaiah*, *Because ye have said, We have made a cove-* *15.* *nant with death, and with hell we are at agreement. O ye mad men! How vain, and none at all, is this your Eternity! There is nothing permanent and perpetual in this prison. Elegantly doth the Kingly Prophet declare this; We spend our yeares, saith he, as* *Psal.* *a tale that is told. &c. We spend* *90. 9.* *our years in musing, like the Spider, (for so some read it.) He could not have declared it better, and in fewer words. For what*
are

are all our years but a continual musing, and wearisome exercise? All the time of our life is consumed and wasted away with vain labours, many sorrows, sundry fears, often suspicions, and innumerable troubles: Even as the Spider spendeth her self in the weaving of her web. Our labours are continual, linked one unto another; our sighes and grones continual, partly in the pursuing of our profits and pleasures, and partly in the removing and eschewing those things which we count evil. VVe doe many things, we undertake many labours, troublesome and grievous to be borne, and mean while (alas! such is our folly) we perceive not that we do but weave the Spiders web, taking a great deal of pains, with little successe, to no end or purpose. *We spend our years in musing like the Spider.* It is a great deal of pains and care that the Spider taketh in weaving of her web, she runneth much and often up and down, she fetcheth a compasse this way and

and that way, and returneth often
to the same point, she spendeth
her self in a multitude of fine-
spun threeds, to make her self a
round Cabinet; she exenterateth
her self, and worketh out her own
bowels, to make an artificial and
curious piece of work, which
when it is made, is apt to be
blown away with every puff of
wind; she hangeth it up aloft, she
fastneth it to the roof of the house,
she strengtheneth it with many a
thread, wheeling often round a-
bout, not sparing her own bowels,
but spending them willingly upon
her work. And when she hath done
all this, spunne her fine threeds,
weaved them one within another,
wrought her self a fine Canopie,
hanged it aloft, and thinketh all
is sure; on a sudden in the twink-
ling of an eye, with a light sweep
of a beesome all falleth to the
ground, and so her labour perish-
eth. But here is not all: Poore
Spider! she is either killed in her
own webbe, or else she is taken
in her own snare, haled to death
and

and trod under foot. Thus the filly *Animal* may be truly said, either to weave her own winding sheet, or to make a snare to hang her self. Just so do many men, like the Spider, waste and consume themselves to get preferment, to enjoy pleasures, to gather riches, to keep them, and to increase them. In such projects they spend all their wit, and oftentimes the healths of their bodies, running up and down, labouring and sweating, carking and caring, wearying themselves, and weakening their bodies, even as the Spider doth by spinning out of her own bowels. And when they have done all this, they have but weaved the Spiders web to catch flies. Yea, oftentimes they are caught in their own nets, they are instruments of their own mischief. The dayes of mirth which they promise unto themselves, prove oftentimes the dayes of mourning: That which they call their palace, becometh their burying-place. So we spend our
years

yeares in musing like the Spider; I say, in musing, for the most part: For we often purpose to do many things, and do them not. And what we do, most an end were better undone. Those things which we pursue with such greedinesse, for the most part flye from us; and those things which we contend for with such earnestness, we seldome attain to: But suppose we did, (Alas!) they have no perpetuity. So the covenant with death shall be disannulled, and the agreement with hell shall not stand. VVe all consume away and dye: and which is worst of all, we blindly rush headlong into Eternity, from whence there is no return.

Isaiah
28. 18.

Guerricus hearing these words read in the Church out of the book of Genesis, And all the Gen. 5. dayes that Adam lived, were nine hundred and thirty yeares: And he dyed. And all the dayes of Seth 8. were nine hundred and twelve yeares: And he dyed. And all II. the dayes of Enos were nine hundred and five yeares: And he dyed.

27. died. And all the dayes of Meihufelah were nine hundred sixty and nine years : And he died , &c. Hearing, I say these words read, the very conceit of death wrought so strongly upon him , and made so deep an impressiion in his mind, that he retired himself from the world, and gave himself wholly to his deuotions, that so he might dye the death of the godly, and arrive more safely at the haven of *Eternal* felicity , which is no where to be found in this world.



CHAP. II.

What is the best question in the World ?

- Matth.* Saint *Matthew* telleth us of a
19. 16. young man that came unto
Christ, and propounded a question
unto him. And Saint *Mark* de-
scribeth the manner of his coming
Mark to our Saviour, and his good carri-
10. 17. age : For, saith he, *There came one*
running

running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit Eternal life? And our Saviours answer was, Thou knowest the commandements: If thou wilt enter into life, keep the Commandements. At Philippi a City of Macedonia, the keeper of the Prison came trembling, and fell down before Paul and Silas, and moved this question unto them, Sirs, What must I do to be saved? This was a very good question; A better and more profitable could not be moved. But, O good God, where is this question now in the world? The world is full of other questions: but this is scarce any where to be heard. Most men do now adayes betray themselves by their own questions, and bring to light, and so make others witnesses of their simplicity, or curiosity, or some such hidden disease of mind. He which maketh diligent search and enquiry where the best wine is to be sold, doth sufficiently declare what he loves best, and where his chiefest care is. Another asketh such

19.
Matth.19. 17.
Act 16.21. 27.
29.

30.

such questions as a modest man would blush to hear : And this man shews that his heart is full, and that out of the abundance thereof his mouth speaketh. All mens mouths in all places are full of questions, such as these are : But it is a rare thing to hear one man ask another this question. Do you think this is the way to heaven ? It is a fault common to every vicious man, but more proper to the libidinous and lustfull, the luxurious and riotous man, though he be plunged into the deep and begins to sink & to be overwhelmed, yet seldome or never to enter into a serious consideration with himself, and with a sincere mind aske himself this question, Shall I ever think to obtain *Eternal* felicity by this course of life ? Is this the way to heaven ? But of all men those especially least think upon such questions as these, those I say, that live a soft life, fare deliciously, and wallow in pleasures, that feel little or no sorrow and affliction, or if they do at any time feel never so little, labour what they

can

can to be senceless of it. To suffer, they count the greatest of all evils. If it goes well with them, they care not how it fares with others. If it be well with them for the present, they take no care what shall follow after. They never once think upon Eternity. This is their daily ditty, *The heaven of heavens is the Lords, but the earth he hath given to the sonnes of men.* They want neither strength of body or mind, by which to escape the hands of men. But God hath long hands, he shall surely find them out; they must appear before him who is the Iudge of all the world; they cannot escape his judgement; they shall surely suffer *Eternal* punishments for their wickednesse and their offences. But if God in his secret judgement casteth away any man as a reprobate, and suffereth him to live after his own lust and pleasure, he giveth him his portion of prosperity and felicity in this life, he spareth him here, that he may punish him hereafter. And if at any time he doth any thing that is good, he pre-

Psal.
73. 5. presently receiveth his reward. Of
such unhappy-happy men the king-
ly Prophet thus speaketh, *They are*
not in trouble as other men: neither
are they plagued like other men.

Psal.
106. 39. *They go a whoring with their own*
inventions. And this is a most mi-
serable estate and condition of life,
if there be any. For whom God
hath predestinated to bring into
the way of *Eternal* happiness, he
spareth him not here in this life,
but scourgeth him daily. I might
bring infinite examples to prove
this: I will name but one; but the
like, I think, hath not been seen or
heard of in many ages.



CHAP. III.

How God punisheth here, that he
may spare hereafter. A strange
example, the like hath scarce
at any time been
heard of.

IN the year of our Lord one
thousand one hundred eighty
five,

five, *Andronicus* Emperour of the East being overcome and taken prisoner by *Asaac Angelo*, had two heavy iron chains put about his neck, was laden with fetters and shackles, and was most barbarously and despitefully used; and at length in this manner was brought before the forenamed *Isaac*. Before whom complaining of his hard usage, he was delivered over to the multitude to be abused at their pleasure. They being set on fire with anger, thought it a fine thing to be revenged of their enemy: And thus they used him. They buffeted him, they bastinadoed him, they pulled him by the beard, they twitcht his hair from his head, they dasht out his teeth, they dragged him in publick, they made him a laughing stock, they suffered women to beat him with their fists. Then they cut off his right hand; and being thus maimed, they thrust him into the dungeon of thieves & robbers without either meat or drink or any other thing that was necessary, or any one to look after him. After a few daies they

they put out one of his eyes, and being thus shamefully mangled having one eye put out, and one hand cut off, they put upon him a very forry short coat, shaved his head, set him upon a scabbed Camel with his face towards the tail, put upon his head a Crown of Garlick, made him hold in his hand the Camels tail instead of a Sceptre, and so they carried him through the market-place very leisurely with great pomp and triumph. And here the worst impudent, base and vile amongst the people, like savages, after an inhumane sort fell upon him: nothing at all considering that not past three dayes before he was no less then an Emperour, crowned with a royal Diadem, commended, worshipped, honored, yea and adored of all men. Nothing at all regarding the oath of Allegiance, they raged and were mad upon him, and their rage and madnesse fitted every man with instruments of mischief against him. Some struck him on the head with clubs, others filled his nostrils with dirt, others

Others squeezed sponges upon his face, first soaked in the excrements of man and beast, others run him into the sides with spits. Some threw stones, others threw dirt at him: some called him mad dogg, others called him fool and blockhead. An impudent woman running out of a kitchen with a kettle of scalding water in her hand, poured it upon his head as he passed by. There was none which did not some mischief or other to him. At length they brought him to the Theatre to make him a laughing-stock, took him down from the Camel, & hanged him up by the heels between two pillars. Thus poor Emperor having suffered a thousand indignities, yet he bore them patiently, carrying himself like a man and a true Christian Champion. He was never heard all the while to lament, or cry out of his hard fortune: for it had been to no purpose. He was all the while casting up his account, which he was to make unto God, and begging pardon for his finnes. He was heard to say nothing but
H onely

onely this, and this he said often,
Domine miserere, Domine miserere,
Lord have mercy, Lord have
mercy.

Unhappy *Andronicus*, which wast
compelled to suffer such things!
But happy in this, that thou didst
suffer them so patiently, as being
the just reward of sinne!

When he was hanged up, one
would have thought their malice
should have ceased: but they spared
him not then, as long as he lived.
For they rent his coat from his
body: and tossed him up and down
with their hands, tearing him in
pieces with their nails. One more
cruel then the rest run his sword
through his belly and guts as he
was hanging. Two others, to try
whose sword was sharpest, thrust
him through the back, leaning up-
on their swords with both their
hands. Here the most miserable
unhappy Emperour with much ado
lifted up his maimed hand to his
mouth, to suck out the blood; as
some thought, from the fresh and
bleeding wound, and so ended his
life

See page 262

life miserably. After some few dayes he was taken from the gibbet, and thrown under one of the arches of the Theatre like a beast, till some that had more humanity in them than the rest, removed him; but yet notwithstanding he was not suffered to be buried, Oh *Andronicus* ! Oh thou Emperour of the East ! How much wast thou bound unto God, whose will it was that for a few dayes thou shouldest suffer such things, that thou mightest not perish for ever ! Thou wast miserable for a short time, that thou mightest not be miserable for all *Eternity*. I make no doubt but thou hadst the yeares of *Eternity* in mind, seeing that thou didst suffer such things so constantly and couragiously.

Nicetas Choniates is mine Author from whom I borrowed this lamentable history; and he lived about the same time, when this happened.

Let us Christians keep alwayes in mind the years of *Eternity*. So whatsoever adversity or affliction

happeneth, we shall more easily bear it. Every thing is short, if we
 2 Cor. compare it with *Eternity*. For our
 4. 17. light affliction, which is but for a moment, worketh for us a far more exceeding, and *Eternal weight of glory*.

August. Hereupon Saint *Augustine* cryeth and prayeth so earnestly, *Domine, hic uir, hic seculum, modo in aeternum parcas*; Lord, spare me here, lance me here, so thou sparest me hereafter. And *Fulgentius*; though

Fulgentius. a most holy man, drawing near unto his death, threescore and ten dayes before he died was often heard to cry out, *Domine, da mihi modo patientiam, & postea indulgentiam*; Lord, grant me patience here, and ease hereafter. These were his words and prayers even to the last gasp. Certain it is, God spareth them least of all, whom he determineth to take unto himself to dwell with him throughout all *Eternity*.

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We have a building of God an house
not made with hands, ETERNALL
in the heavens . 2. Cor: 5. J.



Let none wonder at my habitation, I have
here a most large palace, when I thinke
upon the everlasting prisons of hell and
the ETERNALL MANSTONS of heaven .



THE SIXTH CONSIDERATION

upon

E T E R N I T Y.

*How the holy Scripture in many
places teacheth us to meditate
upon Eternity.*

THe Kingly Prophet, speak-
ing of the Wicked, saith,
That they walke on every side, *Psal.*
or in a circuit: This is their man- *12. 1.*
ner of life: they go from feast
to feast, from delights to delights,
from wickednesse to wickednesse.
This is their Circuit. And when
they think they have almost fi-
nished their Circuit of wicked-
nesse, and gone over the round
of their lust, they begin again, re-
turning still to their former course,

H 3

till

till death stealeth upon them before they be aware.

The children of *Iob* made this law amongst themselves, to feast one another round every one in his course. The good man their father observed and knew very well, that this their feasting round could not be without sinne : And therefore he sent, and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. As therefore the wicked delight and rejoyce in going the circuit of their pleasure : So God shall appoint them a circuit to goe, but it shall be a circuit of torments, and that perpetual and *Eternal*. Blessed *David* foresaw this likewise : For saith he, *Thine arrowes went abroad : 77, 17, The voyce of thy thunder was 18. heard in the Heaven, or, round about. Famine, Warre, Pestilence, Sorrows, Diseases, Calamities, Death it self, and all adversities whatsoever happen before the first death, are the Arrowes of the Lord; but they flye over : they have*

have wings, and they quickly flye from one to another. But the voyce of this thunder, the voyce of his anger and fury shall continually rore in the prison of Hell, and like a wheel run round without wearing, for all Eternity. This wheel, as if it were filled with Gunpowder, when it hath once taken fire, shall burn for ever and ever. *A fire is kindled in mine Deuter. anger, and shall burn unto the 32. 22. lowest Hell.* There is also another circuit, and that likewise is Eternal: from unutterable cold to intolerable heat, and from heat back again to cold. *Drought and Iob 24. heat consume the snow-waters, (so Iob 19. faith Iob) and so doth the grave those that have sinned.* S. Matthew signifieth it more expressly by the gnashing of teeth, and weeping of Matth. eyes. That we may more fully set 22. 13. out this horrible and incomprehensible wheel, order requireth that we shew how the Church agreeth with the holy Scripture in this, as the holy Fathers agree with the Church. We have here divers

The sixth Considerat.

good admonitions from all these, which if we attend unto, we cannot easily let *Eternity* slip out of our memory.



C H A P. I.

*The Answers of the holy Fathers
and the Church about this.*

OF all the holy Fathers which have lived in divers ages, we should do well to hearken unto five especially, *Augustine, Chrysostome, Gregory, Bernard, Laurentius Iustinianus.*

The first question here (which yet may seem a vain and a foolish one) is, Which is easier, and more tolerable to suffer pain in the head, eyes or teeth; to be troubled with the stone; to be pained with the wind Colick, or *Iliaca Passio* or any other acute disease; neither to sleep night nor day, but to be tormented continually without any respite for three dayes together:
The

The question now is, I say, Which is easier, whether to suffer the paines now mentioned, or else to eat a piece of fish which is made bitter by the breaking of the Gall. This may seem a very ridiculous and most idle question. For, How much sweeter is it to eat such a whole fish, rather than suffer those so grievous torments though but for one day! The bitterness of the fish will not endanger a mans life, nor make him sick, but leave onely a bitter taste in the mouth, which is displeasing to it. It is truly answered. And yet how many thousands of men make choyce rather of the former! For, how often doth the Preacher teach & exhort, cry out and speak plainly! Christian brethren, consider well with your selves, and look about you; the *Eternal* salvation of your souls is in question: If you walk this way, you must assuredly look for *Eternal* torments: Christ hath shewed you another way both by his life and doctrine. Return therefore and repent, you have gone long enough

astray. You may if you will have entrance into Heaven ; if you be shut out , it is your own fault : God is not wanting to those that are willing. It is true indeed, There is some bitterness in using abstinence and fasting , in confessing of sinnes , in keeping the body under , in setting a strict watch over thy senses , in conquering ones self , in living chastly and continently. This is no easie task : But, let it be what it will , we must suffer it. *Ought not Christ to have suffered these things , and so to enter into his glory ?* Let not a little and short labour terrifie us. It is but for a few years , or it may be but a few dayes , that we are to do and suffer valiantly ; but our joy and rest shall be *Eternal*. He overcometh all , whosoever overcometh and conquereth himself , containeth himself , and resisteth his evil and violent passions ; and all this for Christ , for Heaven , for blessed *Eternity*. Christ after his resurrection found his Disciples eating fish broyled upon the coals :

To

Luke

24. 26.

To teach them how great things they should afterwards suffer : and that they were not to think of a soft and easie life , but that they were to be stoned, whipped, crucified , have their skin pulled over their eares ; that this was the way to a joyfull resurrection , and to the participation and fellowship of *Eternity* with the blessed ; that all other things were small and of no worth in comparison of immortality , and that blessednesse, which yet eye hath never seen. These things are often spoken of, but they are little regarded. This fish bitter with the over-flowing of the gall , that is wordly crosses and the sufferings of this life , is often set before us : but it goeth against our stomach , we cannot endure to taste of it. *Eternity* is a thing we often hear of , we often read of , it is continually preached unto us , and often repeated : but we either hear not , or believe not , or regard not , or if we do for a time , the cares of the world soon put it out of our minds , and we
bury

burie it in oblivion. But again, the Conscience often playes the Preacher, and recalls to our mind these wholesome lessons, is instant, dehorts, reproves; but prevailes nothing. All is in vain. For many are so obstinate and perverse, that neither the Preacher nor their own Conscience can work upon them. But some are so impudent, that they will set themselves in opposition, and reply thus, *Let it go well with us here and we care not; we neither know nor care what shall come hereafter; we are all for present profits and pleasures: no man returneth again from the dead; neither was it ever known that any one came back again out of Hell. Come therefore, let us eat, drink, and be merry, let us enjoy our goods and take our pleasure.* These are the

August. worldlings Ditties: But let S. Augustine determine this question, *Melius est, modica amaritudo in faucibus, quam Aeternam tormentum in visceribus.* Better it is, saith he, to suffer a little bitternesse in the mouth, then Eternal torment in
the

the inward parts. It is far better to suffer for our offences here in this world, then in the world to come. Farre better is it for threescore years and ten continually together here on earth, to be punished with most grievous punishments, then to suffer the torments of Hell for one day, yea for one hour hereafter. But let us hear what another of the Fathers saith.

Saint *Chrysostome* propounds the second question after this manner; Suppose one night in an hundred years a man should have a sweet and pleasant dream, and be after punished an hundred years for it, would he think such a dream were to be desired? And yet saith the Father, As a dream is to an hundred yeares, so is this present life to the life to come, yea rather is it much lesse: And as a drop is to the main Ocean, so are a thousand yeares unto *Eternity*. And in another place, What is there, saith he, to be compared unto Eternity? What are a thousand yeares in comparison of infinite

Hom.

20. ad

Pop.

Ant.

Hom.

E-28. in

Epist. a.

Hebr.

ages

ages which are yet for to come? Are they not like unto the least drop of a bucket compared unto a bottomlesse Well? Look for no end of torments after this life, unlesse thou repentest before thou departest out of this life: for after death there is no place of repentance, no shedding of tears will profit thee, or do thee any good. Though a man in Hell should gnash his teeth, and blare out his scorched tongue, he shall not obtain so much as a drop of cold water. Grant then that a man should enjoy pleasures all his life-long, what is that to infinite ages which are yet for to come? Here in this life all things good and bad have at length an end; but the punishments that shall be suffered hereafter shall have no end. Set fire on the body here, and the soul will soon depart: but after the resurrection, when the body shall be from thenceforth immortal and incorruptible, the soul of the damned shall alwayes burn, and not consume in Hell-fire, They shall

shall rise again, incorruptible indeed : but how ? Not to receive a Crown of incorruptible glory, but to suffer *Eternal* torments. But let us hear what another of the Fathers saith.

Saint Gregory maketh answer to *Gregor.*
this common question, Will not drunkenness sooner steal upon a man in a Wine cellar, standing by the hogshead, than in the Parlour sitting at the table ? The Spouse of Christ triumpheth in the words of Solomon, *He brought me to the Banqueting-house* (or as some read it, *He brought me into his Wine-cellar*) and his banner over me was love, or, *He hath set his banner of love over me.* Upon which words Saint Gregory discoursing saith thus, By the *Wine-cellar* what can we better or more fitly conceive, than the secret contemplation of *Eternity* ? For truly whosoever doth seriously consider with himself upon *Eternity*, and let his consideration sink deep into his mind, he may truly rejoyce, and triumph
with

Cant. 2.

4.

with the Spouse, saying, *He hath set his banners of love over me* : For he will keep better order in his love, loving himself lesse, God more, and even his enemies also for God sake. But such is the nature of this profound consideration, that it will presently make a man drunk. Make him drunk? How? VVith the drunkenness of the best desires, such as will lead him to amendment of life, carry him to his heavenly Country, and bring him at length to joyes Eternal. It was cast in the Apostles teeth, that they were drunk with wine : and so they were indeed; but it was with wine out of this Cellar. Saint Gregory hath many excellent considerations, and sayings upon *Eternity* : amongst others he hath this, which is a very short one and a true one, *Momentaneum quod delectat, Eternum quod cruciat* : That which delighteth is momentany, but that which tormenteth is Eternal. Here I ob 19. could wish with Iob, *Oh that these* 3, 24. *words were written ! Oh that* they

they were printed in a Book! That they were graven with a pen of iron! These words, I say, That which delighteth is momentanie, but that which tormenteth is Eternal. The Booke in which this should be written, is the *heart* of man; the *pen of iron* with which it should be written, is serious *meditation*; the *ink* with which it should be written, is the *bloud* of *Christ*. And these words so imprinted and ingraven in the breast, are then especially to be called to mind, and to be often repeated, when pleasure fawneth, when lust provoketh, when luxury inviteth, when the flesh rebelleth, and the spirit faileth, when there is occasion of sinne offered, and danger of falling into sinne. But let us hear what another of the Fathers saith.

In the fourth place comes Saint Bernard: He shall answer to the question here to be propounded. In the lives of men there is such difference, that almost now so many men so many judgements concerning

cerning afflictions. There are found some so grievously and continually afflicted, that they are ready to fall down under the crosse as being too heavy for them to bear. One is oppressed with poverty, another is afflicted with sickness, another is over-charged with secret debts, another is tormented with cares, another is grieved and vexed with injuries and slanders: every man thinketh that most grievous which in present he suffereth. And many times it cometh to passe that such as are faint-hearted and impatient, wish for death, runne into the water, and make haste to the halter, thinking thereby to find an end of all their griefs and sorrowes, whereas indeed that supposed end becomes to them but the beginning of their sorrowes, and such sorrowes as never shall have end. But with the good and godly it is not so: They patiently endure all, submitting themselves in all things to God's good will and pleasure. They neither desire to dye quickly, nor yet to live long.

Is it God's will they shall dye? They also are willing. VVill he have them dye quickly? They are willing to that also. Will he have them live yet longer? They are not against that. What God wil- leth, that they will: what he wil- leth not, neither will they. Beside these two kinds of men, there is a third, and that is the greatest part of men, that desire to live long: And there is almost no man so old, but he hopes and desires to live yet another year. These men are never heard to say, they have lived long enough. Death maketh too much haste with them, he commeth to them too soon, yea and before his time. Here now the question may be moved, Who live, or who shall live longer? Saint Bernard in his seventeenth Sermon upon the 91. Psalme, upon these words, *With long life will I satisfie him*, break- eth forth into this admiration, VVhat is so long as that which is *Eternal*? What is so long as that which shall have no end? Life *Eternal* is the good end

end which we are all to aime at, and this end is without end. And further he addes, That is the true day indeed after which there follows no night, where there is *Eternal* verity, and true *Eternity*, and therefore true and *Eternal* faciety. So then the question may be determined thus, That those onely shall live a long life truly so called, whosoever shall never dye, but alwayes live in heaven; And again, That those shall dye in a lingring death (alas! too lingring a death) whosoever shall alwayes dye, but never live in Hell: for they shall live onely there to be tormented alwayes. Let us hear but one more, and so conclude.

Laurentius Iustinianus shall resolve the last question for us. There are, saith he, many things in this world which nature hath so appropriated and assigned to some one certain place, that they are not to be found in another place, unlesse it be in part. Of some flowers which grow in the new-found

found world we have onely the seed : Of some living Creatures here are brought over unto us onely the Skinnēs. Now *Eternity* is a thing so proper to another world, that it is not to be found in this ; onely the seed thereof we may have even in this world. And what are the seeds of *Eternity*? They are, saith *Laurentius*, contempt of a mans self, the gift of *Charity*, and the taste of *Christs* words. To contemne others, is a tree that over-spreadeth the whole world, whose wood is fewel for the fire of Hell. To contemne himselfe is a very small seed, scarce known in the world : Christ brought it down from Heaven with him, who made himselfe *Philip*. of no reputation, and tooke upon 2. 7. 1. him the forme of a Servant, and became obedient; not to the Stable onely, or the Manger, but 8. even to mount *Calvarie*, unto death, even the death of the Crosse, unto the grave, yea even unto Hell. Wherefore God also 9. hath highly exalted him. Behold, this

this little seed is grown up and spread in breadth, and is become the highest of all trees. The same Author, speaking of *Charity*, saith thus, the measure of our glory and *Eternal* reward shall be according to the measure of our *Charity*.

Luke 7.
47.

For, *To whom little is forgiven, the same loveth little.* He obtaineth lesse grace, whosoever hath lesse *Charity*: And where there is lesse grace, there also shall be lesse glory. So then it is most true, The more thou lovest God, the more thou heapest up unto thy self *Eternal* rewards. The whole Law is love, but it must be pure, chaste, and holy. I have done with the second, which is *Charity*. I come to the third, which is *The taste of Christs works*. It is a common and witty saying in the Rhetorick Schools, *He is to be thought a good proficient who can relish Tully's works*: We may say as much in the School of Christianity, *He hath made a good progresse in Religion and Virtue, who can relish Christs workes, who likes the taste*
of

of *Christs Doctrine and Example.*
But whosoever findeth no taste
almost at all, no relish in the
words and works of Christ; who-
soever is not moved, affected, and
delighted with those things,
which belong unto the mind, and
Christian piety, to Heaven and
Eternal felicity; but on the con-
trary findeth much sweetnesse in
eating, drinking, walking, laugh-
ing, jesting and playing: the same
man may say with sorrow enough,
too truly, *How little seed of Eter-*
nity have I within me, O my God!
Or rather, *I have none at all.* For
when I descend into my self, I see
manifestly what spirit is within
me, and whither my affection car-
rieth me. To spend whole nights in
dancing, feasting, revelling, quaf-
sing, dicing and carding, hearing
foolish and idle tales, reading im-
pure books, calling for, and laugh-
ing at amorous songs, playing the
good fellow, and doing as the com-
pany doth; Oh! this never offend-
eth me, this is pleasing & delight-
full to me. But to hear of Christ
and

and this life, to hear of holy men that lived formerly, who were much given to watching, fasting, and prayer, or to read of their lives, that makes no musick in my eares, and this is an eye-sore unto me : I can neither hear nor see : I stop mine eares, and close mine eyes for fear lest they should be offended. To hear a Sermon of an hour long, it is death unto me, and therefore I seldome come to Church: or if I do sometimes, I drive away the time, either sleeping or prating. There are too many such men in the world : but of such it may be truly said, That they have no taste or relish at all of the works of Christ. But now let us hear the judgement of the Church concerning *Eternity*.

The memory of *Eternity* is so precious in the esteem of the Church, that there is no Psalme, no Prayer, no Hymne but closeth with it, *Glory be to the Father, and to the Sonne, and to the Holy Ghost; As it was in the beginning,*

is now and ever shall be, world without end. Amen. As it was in the beginning, that is, before all beginning from all Eternity, without any beginning is now, and ever shall be, world without end, that is, throughout all ages; infinite, innumerable, incomprehensible ages; to all Eternity. But let us leave the little rivers, and make haste to the fountain.



CHAP. II.

Clear testimonies of Divine Scripture concerning Eternity.

I Will produce onely three witnesses, a Prophet, an Apostle, and an Evangelist.

How many and how great are the sighs and groans of poor abject and despised men! we may hear them every day. One or other every where is complaining, Wo is me poor man, I have few or no friends at all; I am disre-

I spected:

spected; I am scorned and trampled under foot almost by all. Have patience a little, O man, suffer for a while; the day of comfort will rise at length, though it seem long first. Remember Gods

Baruch

5. 2.

promise in the Propheſie of *Baruch*, Cast about thee a double garment of the righteousness which cometh from God, and set a Diadem on thy head of the glory of the Everlasting.

Others there are that accuse Nature, complaining still that she hath given too long a life to ravens, and too short a great deal unto man. Hear thus much, you that are still complaining of the shortness of mans life, This life is short indeed: but when this short and vain life shall end, there remains another life which never shall have an end. If ye will not

2 Cor.

5. 2.

believe me, yet believe *S. Paul*, For we know, saith *S. Paul*, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the heavens.

What

What great losse is it then, if this earthly tabernacle of our body be dissolved, when as we have a royal palace-prepared for us, which is not subject to dissolution? To the testimony of the Prophet and the Apostle let us adde the testimony of the Evangelist Saint Matthew, in whose Gospel we may read these words of our Saviour. *If thy* Matth. hand or thy foot offend thee, cut 18.8. them off, and cast them from thee; It is better for thee to enter into life halt or maimed, rather then having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire. Oh fire! Oh hell! Oh Eternity! Time is nothing, if it be compared with Eternity; shortnesse of life, and so losse of time is no loss at all, but great gain; if thereby we gain Eternity. Christ hath promised it, and Saint Matthew hath recorded it, and sealed it in these words of

Matth. our Saviour, Every one that hath
 19. 29. forsaken houses, or brethren, or
 sisters, or father, or mother, or
 wife, or children, or lands for my
 names sake, shall receive an hundred-
 fold, and shall inherit everlasting
 life. Is it not clear enough that
 this promise is of blessed Eterni-
 ty, when we have security given
 us of receiving an hundred-fold
 reward? Again, Christ according
 to the same Evangelist forewarn-
 ing of the latter judgement, three
 times makes mention of Eternity
Matth. expressly in these words, everla-
 25. 41, sting, or eternal fire, everlasting,
 46. or eternal punishment, and life eter-
 nal.

Seeing therefore the holy Fa-
 thers, the Church, and the sacred
 Scripture do so many wayes pro-
 pound unto us the serious consi-
 deration of Eternity; it is our
 part and duty, as many of us as
 look for Eternal life in heaven,
 it is our part and duty seriously to
 meditate thus with our selves eve-
 ry one: Oh my God! How sel-
 dome have I heretofore thought
 upon

upon Eternity! or if I have thought upon it, in what a cold and negligent manner have I done it, notwithstanding every day, yea every hour and minute I draw nearer and nearer unto *Eternity*? But for the time to come by the assistance of thy grace I will mind it more carefully then heretofore I have done; and if at any time through thy bounty riches shall increase, I will not set my heart upon them: though the world should smile upon me, though I should want no temporal thing that my heart can desire, though I should seem to flow in never so much abundance, yet will I still remember *Eternity*. In the midst of my prosperity these shall be my thoughts, But how long shall this last? will this fair weather never change? will this comfortable sunne alwayes shine upon me? Or if I should live in prosperity all the dayes of my life, what shall it profit me after death? After this sweet but short, pleasing but perilous, unhappy happinesse, there shall shortly follow *Eternity*.

ty, *Eternity*. But if the world goes ill with me, if it frown upon me, if I meet with many crosses, troubles and afflictions, if misfortunes befall me, if they rush upon me like waves, one in the neck of another, if I be turmoiled and tossed up and down, then these shall be my daily thoughts, Well, let the world have its course, I am content to bear it, Gods will be done. Let the sea be troubled, let the waves thereof rore, let the winds of afflictions blow, let the waters of sorrowes rush upon me, let the clouds of tentations threaten rain and thunder, let the darknesse of grief and heavinesse compasse me about, yea though the foundation of the world should seem to shake, yet will I not be afraid. These storms will blow over, these winds will be laid, these waves will fall, this tempest cannot last long, and these clouds shall be dispelled. Whatsoever I suffer here, shall shortly have an end, I shall not suffer *Eternally*. Come the worst that can come, death will

put

misfortunes

put an end to all my sorrowes and miseries. But no storme to that storme of fire and brimstone which the damned shall suffer in Hell *Eternally* and without end. All things here shall have an end, but the torments there shall have no end. Whatsoever is not within the circle of *Eternity*, is short, swift, and momentany, it is but a shadow, but a dreame, so saith S. Chrysostome, It is but a *Modicum* or a thing of nothing, a little, a very little, for a little while, yea a very little while. Often doth our Saviour beat upon this, speaking to his Disciple. All his own sufferings, yea his most bitter death upon the crosse, he calleth but a *little*. All the sufferings, punishments, and violent deaths of the Apostles, all but a *little*: And why should not I also think it but a *little*, whatsoever here I suffer, though I should suffer it an hundred yeares together; For yet a little while, *Heb. 7.* and he that shall come, will come, *27.* and will not tarry. I will therefore suffer patiently whatsoever can

happen, and account one thing onely necessary, and that is, To doe nothing against my Conscience, and displeasing unto God. For all is safe and sure with him who is certain and sure of blessed Eternity.



CHAP. III.

This life in respect of that which is to come, is but as a Drop to the Ocean, a little stone to the sand upon the Sea-shore, a Centre to the Circle, a Modicum, a little, a very little time, a Minute to Eternity. And such are the sufferings of this life in respect of the joyes that shall be hereafter.

Most true it is, whatsoever labour or sorrow we suffer in this life, it is but a *Modicum*, or for a little while. It is the saying of S. Augustine, *This Modicum or little while seems long unto us, because*

cause it is not yet all past and gone :
 But when it shall come to an end ,
 then shall we perceive and understand
 what a little while this *Modicum*
 was. The wisest of men be-
 being to shew the vanity and short-
 nesse of this present life , though
 it should be lengthened to an hun-
 dred yeares ; which few men can
 reach unto , makes choyse of the
 most minute things in the world ,
 whereby to expresse it , and set
 it forth by way of resemblance.
 For thus we read expressly in
Ecclesiasticus , The number of a mans
 dayes at the most are an hundred
 yeares. As a drop of water unto
 the sea , and a gravel-stone in com-
 parison of the sand , so are a thou-
 sand yeares to the dayes of Eter-
 nity. And why then do ye rejoyce
 in this , ye long-liv'd men , that ye
 have lived an 100 years ? All our
 yeares are , What are they ? They are
 as a drop of water unto the sea , and
 a gravel-stone in comparison of the
 sand. And what is a little stone
 to those exceeding high mountains
 of sand : and what is a small drop

Ecclus.

18. 9.

10.

of water to the deep and fathom-
 lesse Sea? such are fifty, sixty, yea
 an hundred yeares, (Hear this, ye
 old men) they are but a *Modicum*,
 a very little while, but a *Minute* of
 time, indeed nothing at all to the
 dayes of *Eternity*. And yet, foolish
 and miserable men, we are over-
 joyed with this little stone, this
 small drop. Our life is indeed a *lit-
 tle stone*, but no jewel, no precious
 stone; it is made of no better mat-
 ter then sand. Our life is a *drop*, but
 not of sweet and fresh water; it is
 salt and brackish as the sea-water
 is.

Eccles. For all his dayes are sorrows,
 2. 23. and his travel grief; yea his heart
 taketh no rest in the night: So saith
 the Preacher. It is the counsel of

August. S. *Augustine*, Recall to mind, saith
 he, the years that are past, from
Adam to this present day; runne
 over all the Scripture: It is but
 almost yesterday since he fell, and
 was thrust out of *Paradise*. For
 where are those times that are
 past? Certainly, if thou hadst lived
 all the time since *Adam* was thrust
 out of *Paradise*, even unto this pre-
 sent

sent, thou wouldst perceive and
confesse that thy life was not long,
which is so soon fled away. For
what is any mans life? Adde as
many years as thou wilt, imagine
the longest old age: What is it? Is
it not as a morning blast? All this
is most true. I pray you tell me,
where is *Adam* now? where is
Cain? where is long-liv'd *Ma-
thufelah*? where is *Noah*? where
is *Sem*? where is *Eber*? where is
most obedient *Abraham*: where is
Jacob? where is *Ioseph*? They are
dead and gone, their time is past;
we may say of them, *Vixerunt, sue-
runt Troes*, Once they were, now
they are not. Thus our life passeth
away; thus the glory of the world
passeth away. O morning dew!
O meer vanity! What is it that we
so desire here? what so long as to
be hoped or wished for here? short
it is, a *Modicum* it is, it is vile and
nothing worth, it is but a small
point whatsoever thine eye be-
holdeth here. It is a true saying of
Gregory the great; The longest *Grego-
rian* measure of our life is but a point; *magn*

or is it a short line that begins, continues, and ends in a point. In
 1 Cor. a moment, in the twinkling of an
 15, 52. eye all things shall have an end: I
 Psal. have seen an end of all perfection,
 119. but thy commandments are exceeding
 69. broad, so saith the Psalmist. Why
 then do we account any time long? For that which is past, now is not; that which is to come, yet is not; and what is the present? The glass is alwaies running, and the clock never stands still: The hour passeth away by flying minutes. What is flown by, is past and gone: what is yet behind, is still to come: But where is the time which we use to call long? Bernard makes often mention of that most true and excellent saying of S. Hierom (and, Reader it is worth observing) No
 Hierom. labour ought to seem long unto us, no time long, in which we are seeking after Eternal glory.

And yet though the life of man be but very short in comparison of Eternity, there is none of the damned that can justly accuse God for not granting him a longer life.
 They

They must condemn themselves for not living better. *There is no inquisition in the grave* (saith Siracides) *whether thou hast lived ten or an hundred, or a thousand years.* *Ecclus. 41. 4.*

In hell it is no time to complain of shortness of life. Every man hath lived long enough, if he hath lived godly enough.

Here, Christian brother, I will deal more boldly and plainly with thee, and lay the matter so open that thou shalt see it clearly presented before thine eyes. Thou sayest that thou dost often think upon heaven, and that thou hast an earnest and longing desire after *Eternity*. Sayest thou so? I hear thee, but I do not believe thee: neither would I have thee believe me if I should say so of my self. For how can it be, O good Christian brother, how can it be that thou or I should think so often and so seriously upon heaven, and have such a longing desire (as we say we have) after *Eternity*, and yet be so lukewarm, yea stone-cold, in matters of religion; so slow and backward

backward to that which is good, so prone and forward to that which is evil, so ready and willing to all manner of wantonness, so querulous and complaining, so slothfull and negligent; Where we should be angry, there are we too patient; and where we should be patient and courageous, there are we too faint-hearted and pusillanimous. In the fire of every light affliction our patience melts and consumes away: nay we are often cast down with a word, we are blown down with the breath of a mans mouth. But never are we more impatient and desperate, then when our wills are crossed: I might speak here of the hot *Apoſtoms* of lust wherewith our hearts are often inflamed and swoln, and likewise of the devouring *Cancer* of envy which often eats into our breasts, and makes our flesh consume away: But I pass them by. Notwithstanding what hath been said, we good and godly men, as we profess our selves, and would have others think us to be, too timorous
where

where we should be bold, and too bold where we should be timorous, glory in nothing more than in this, That we have often in our minds and hearty desires the joyes of *Eternity*. Believe it, it is not credible that the thoughts of heaven and *Eternity* should be so often in our minds as we speak of, and yet mean while that we should live no better then we do. Did I say, It is not credible? Nay I say, it is impossible. And thus I shall declare it.

The Patriarch *Jacob* served his uncle *Laban* for his daughter *Rachel* seven years, *And they seemed to him but a few dayes for the love that he bare to her.* Hearest thou this whosoever thou art that so complaineest? Thou servest no impostour or deceiver as *Laban* was, but God thy maker, and him that will surely keep his covenant and promise. Thou servest not for a wife but for the kingdome of heaven: not for the beauty and sight of a wife, but for the beatifical vision and *Eternal* sight of God: not for the

Genesis
29. 20.

the delight and pleasure of a wife, but for celestial and *Eternal* delights and pleasures. And yet doth the trouble of one winters day oftentimes so cast thee down, that suddenly all thy love towards God and thy desire after heaven begins to wax cold in thee. As soon as the storm of adversity begins, thou breakest forth into most bitter complaints, thou callest heaven and earth to witness, thou breathest nothing but revenge; yea oftentimes, I believe thou sparest not God himself, but callest his justice into question. At other times when pleasure with her fawning allurements hath once enticed thee, she doth so bewitch thee and take away thy memory, that thou quite forgettest to serve God, and so runnest headlong into the *Labyrinth* of sinne, which hath a fair entrance, at least seemingly, but leadeth thee the next way to destruction. Is this the vigilancy which thou so much talkest of? Is this thy heroical fortitude and love of God? How wilt thou serve
God

God seven yeares, as *Iacob* did *Laban*, when (alas!) thou canst not endure the labour and sorrow of one short day? *O Simon, Simon, Mark* sleepest thou; couldst thou not watch 14. 37. one hour with thy Lord and Master? but hear further concerning the Patriarch *Iacob*. He being beguiled by his uncle *Laban*, who gave him blear-eyed *Leah* in stead of beautiful *Rachel*, served him yet seven years more for his daughter *Rachel*, whom he dearly loved: And no doubt but those seven yeares also seemed unto him but as a few dayes for the exceeding great love that he had unto her. And it is very likely that oftentimes when he was weary at his work he had an eye unto *Rachel's* beauty, and said thus with himself, Surely for her beauty she is worthy for whom I should serve seven yeares hard service; and, if need were, I would not stick to serve yet seven yeares more. Such was the affection that he bore unto *Rachel*, that it made him scarce sensible of any labour.

Hearest

Hearest thou this, thou which goest for a souldier of Christ : conceivest thou this ? understandest thou this ? How then canst thou still murmur against God ? Thou art bid to serve God for Gods sake, that so thou mayest at length enter into Gods *Eternal* rest ; Thou art exhorted to tolerance and patience here, that so thou mayest be made partaker of immortality with the blessed hereafter : And yet sleepest thou, O sluggard ? Hast thou not an ear to hear ? Art thou still complaining ? Do but reckon up the yeares which thou hast spent in the service of God, and see whether thou hast served God faithfully and painfully twenty yeares, as *Iacob* did *Laban*. I am afraid thou wilt come short in thy reckoning : Hast thou served God so many moneths ? I tell thee, I make a question of it. Number the nights that thou hast spent in watching and praying, recount the dayes which thou hast spent in holy exercises, and see if thou canst truly say unto God as *Iacob* did to *Laban*,

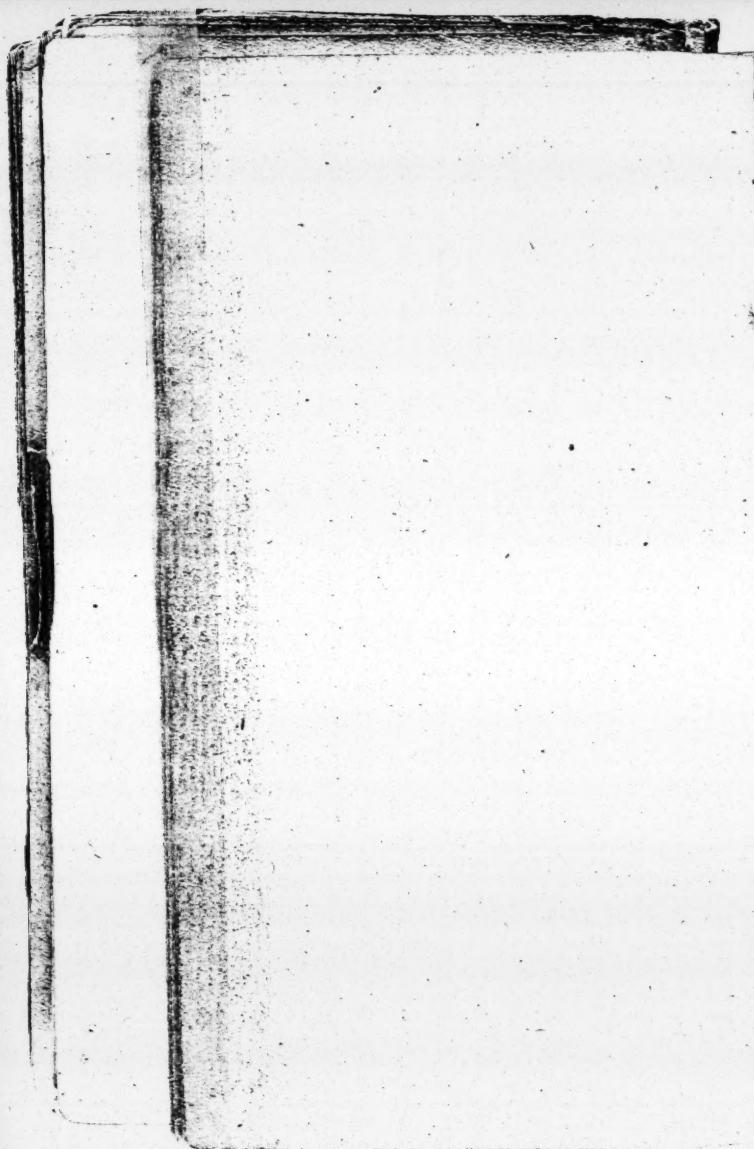
which
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 God so
 I make
 e nights
 atching
 e dayes
 ly exer-
 ruly say
 Laban,

It

In the day the drought consumed Gen. 31.
 me, and the frost by night, and my 40, 41.
 sleep departed from mine eyes. Thus
 have I been twenty yeares in thy
 house: I served thee fourteen yeares
 for thy two daughters, and six
 yeares for thy cattel. Tell me,
 Christian man, hast thou served
 God thus twenty yeares? Thou
 knowest thy wages if thou servest
 God: Not Labans daughters, nor
 flocks of sheep; God himself shall
 be the reward of thy service: Thou
 shalt be blessed both in soul and
 body; it shall be well with thee on
 every side; Thou shalt enjoy all
 manner of delights; great delights
 without either lacking or loathing,
 and without end. Thou shalt
 swimme in the bottomlesse Ocean
 of pleasures: And yet (behold)
 thy hands are slack to every good
 work; Thy feet are slow to go to
 Church; thy heart consumes away
 with envy, flames with anger and
 revenge, abounds with the vermine
 of filthy thoughts, and is quite
 dead through slothfulness and
 impatience. Is this thy serving of
 God?

God? Is this the way, thinkest thou, to heaven, to immortal life, to *Eternal* blessedness? Surely it is not. Why dost thou not rather as *Jacob* did? when thou art weary with any labour which thou undergoest in the service of God, when the world goes ill with thee, when adversity presseth thee, prosperity seduceth thee, and labours burden thee, lift up thine eyes to heaven, behold *Rachel*, who is promised unto thee, and thus comfort up thy self, Be not troubled, O my soul: Behold thy *Rachel*, thy *Rachel*, which is in heaven, fair *Rachel*, comely *Rachel*, *Rachel* that is all beautiful, not having any one blemish about her! Behold heaven and the house of thy *Eternal* rest and pleasure! Be content to suffer for a while, a little sorrow, and some pains: For thou shalt shortly be where thy *Rachel* is; and there thou shalt be the more joyful and blessed, by how much the more thou art here sorrowful and afflicted: There shall thy rest be the more pleasant and joyful, by how much

much the more thy life here is heavy and painfull. Well then, be of good courage, shew Christian fortitude and patience. *Eternity*, blessed *Eternity* is more worth, infinitely more worth then all that we can do or suffer. If thus, O Christian brother, thou wouldest animate and encourage thy self, if with such eyes thou wouldest oftner look up to heaven, if with such affection thou wouldest daily think upon *Eternity*; believe it, all thy dayes of service here on earth would seem but few, for the great love which thou wouldest have unto *Eternity*: Thou wouldest count all labour easie, all troubles welcome, all losses gain. This I will say, and therewith I will conclude, The more a man thinks upon the *Eternity*, of the world to come, the more care he will take here, to lead a godly life in this present world.





Thus saith the high and loftie one
that inhabiteth **ETERNITIE**.



Adam lost **ETERNITIE**, Christ regain
it: to this the Angels invite us from th
the devils withdraw us: have a care
whether thou followest.



THE SEVENTH CONSIDERATION

upon

E T E R N I T Y.

*How Christians use to paint
Eternity.*

HE that is to go through an
house in the dark must go
warily and leisurely, step
after step, and he must
grope for the wall. If mans
understanding will be prying in-
to *Eternity*, if he thinks here
in this life to enter into it,
he is much deceived: The
way is dark and full of dif-
ficulties. He may hurt himself
by the way, but he shall never
here attain unto it. The way thi-
ther

ther is but short indeed : but when a man is once in , there is no coming out again. And yet though no mortal man can so conceive of *Eternity* , that he can certainly say what it is , notwithstanding the infiniteness thereof is shadowed out by certain pictures and resemblances , in such manner that every man may have a glimpse of it. Whatsoever we speak or write concerning *Eternity* , howsoever we set it out in colours ; all is but a shadow , yea a shadow of shadows : No *Oratour* in the world can with all his Rhetorick , sufficiently expresse it ; No *Limner* with all his curious art and skill can set it forth to the life. If all times that ever were and ever shall be should be put together , they would infinitely come short of *Eternity* : The latitude thereof is not to be measured , neither by houres nor dayes , nor weeks , nor moneths , nor yeares , nor *Lustra's* , nor *Olympiads* , nor *Inditions* , nor *Iubilees* , nor *Ages* , nor *Plato's* yeares , nor by the most slow motions of the *Eighth Sphere* , though these

these were multiplied by a thousand, or a million, or the greatest multipler or *Number numbering* that can be imagined. Neither can it be measured by any *Numbernumbered*, as by the starres of heaven, the sands of the sea, the grasse of the field, the drops of the rivers, and such like. The number of *Eternity* is past finding out.

The Sailers use to sound the depth of the sea by a plummet and a line : Let us also let down the plummet and line of our humble and reverent cogitations, to sound the depth of *Eternity*, which yet is past finding out. But if we will go by this *Map*, if we will sail by this *Card*, if we will view well this *Picture*, we shall come much nearer finding it, then otherwise we should.

Christ as a Childe, taken as it were from the manger, and the cradle, almost quite naked, and without clothes, *stands in the clouds* : on his shoulders he bears a *Crosse* : in the clouds there is this inscription, *ETERNITY* : beneath *Christs*
K feet,

feet, down upon the earth there is the *Skeleton* of a man, or nothing but the bones of a man without hair or skinne, onely he hath a beard to be known by : in his left hand he holdeth a piece of parchment, in which these words are written, *Momentaneum quod deletat*, That which delighteth is momentany : in his right hand he holdeth up an Apple. Near unto him there standeth a Raven pecking a shell fish, with this subscription, *Cras, Cras, To morrow, To morrow.* The Earth opens her mouth, and flames of fire break forth and rend aloft, in which these words are written, *Aeternum quod cruciat*, That which tormenteth is Eternal. Christ coming down from the clouds Two adore with bended knees of divers sex, in the place of all mankind. Behind them there is a running Hour-glasse, or a Dial measuring hours by the running of water, called a *Clepsydra*; and a Book lying wide open. On one page there is written, *They spend their dayes in mirth, and in a moment goe down*

Gregor.

Gregor.

Iob. 21.

13.

down to the grave. On the other *Rom. 7.* page, *Who shall deliver me from the 24. body of this death?* Before them stand *Two* heavenly *Angels*, which embrace them with their armes, and pointing at Christ, bid them lift up their eyes unto him. This is the *Picture*: The meaning followeth.



CHAP. I.

Christ inviting.

CHrist the *Eternal* sonne of the *Eternal* God came into this world, clad with no other garment then we, that is, stark naked. The garment of immortality and innocence we lost by *Adams* disobedience. And now (alas!) how miserably arayed do we come into this world! Christ together with us, yea for us, suffereth punishment and yet was not guilty of any sin. But what meaneth this *Cross* upon the *shoulders* of the Sonne of God? It is a bed on which he slept in death. *Golgotha* was his chamber;

The thornes his pillow, and the Crosse his bed. Which many religious men of former times well considering with themselves, have voluntarily and freely chosen to lye hard, and take little rest, that at the day of resurrection they might rise joyfully to rest *Eternal*. Some, as we may read have made the earth their Mattresse, Sackcloth their Sheet, and a Stone their Boulster. And many there are which do so still to this day. But I leave them, and return to Christ. He suffered

Phil. 2. death, even that most bitter and
 8. shamefull death of the Crosse. To what end? That he might save us from death *Eternal*. Dye we must all of us; but our death is but short. In a moment, in the twinckling of an eye the soul is snatched from the body, and this is all that which we call *Death*. But it is not so with them in Hell: Their torments farre exceed all the sorrows and pangs of death, not onely because they are more grievous for their quality, but also because they are of longer continuance beyond all
 com-

comparifon ; for they are *Eternal*. So when their torments are, alwayes to be tormented ; and their death, to dye alwayes. And from this day hath Chrift the Sonne of God delivered us ; the *Childe* that we fee described walking amidft the clouds. Under his feet is a bare *Skeleton*, or the barebones of a man, which by all fignes we may gather to be our fore-father *Adams*. Hearken ye children , and ye childrens children , hearken unto the words of your fore-father *Adam* thus fpeaking unto you.



CHAP. II.

Adam lamenting.

☉ My children , happy then indeed, if your Fore-father had known his own happineffe , but now miserable , and that even in this , because mine ? By me were you destroyed before you were begotten ; by me were you damned before you were brought forth. I

fain would be as God, and by that means I am left scarce a man. Before you could perish, you all perished in me. I my self do not know whether you may better call me a Father, or a Tyrant, or a murderer. I cannot wonder or complain justly that you are so vicious and so sinfull: for you learned it of me. I am sorry that you are so disobedient: but this you learned also of me. I was first disobedient unto God that made me. The Angels in heaven blush & are ashamed to see your gluttony and intemperance: but this is your Fathers fault. Your pride hath made you odious and detestable before God: but this monster first conquered and triumphed over me, and so pride became more proud then she was before. This is the inheritance you receive from me, nothing else but an heap of miseries. God indeed of his free good will gave unto me by a sure promise Heaven for an inheritance, and intailed it upon you: But I have undone you all, cut off the intail, and prodigally made
away

away all for one bit. I valued my wife and an apple more then you all, more then Heaven, more then God. A cursed and unhappy dinner, for which I deserved to sup in hell many thousand years after. I lived in *Paradise*, a garden full of all delight and pleasure beyond imagination : God gave me the free use of all things therein ; onely the fruit of one tree was forbidden me. I was Lord of all the Creatures, I was wise and beautiful, strong and lusty. I abounded with all manner of delights. The Aire was then as temperate as could be desired; the Clouds were clad in bright blew ; the Heaven smiled upon us ; the Sunne did shine so pure that nothing could be more. All things seemed to gratifie us at our new marriage. Our eyes could behold nothing but that which was flourishing and pleasing to them. Our eares were continually filled with musick, the birds those nimble Choristers of the Aire ever warbling out their pleasant ditties. The Earth of it

self brought forth odoriferous cinnamon and saffron. I was compassed about with pleasures on every side. I lived free and remote from all care, sorrow, fear, labour, sickness and death. I seemed to be a God upon earth. The Angels in heaven rejoyced to see my happiness : there was none that did envy me but my self. But because I obeyed not the voyce of God, all these evils fell upon me. I was driven out of *Paradise*, banished from the sight of God, and for shame I hid my face. Labour, sorrow, mourning, fears, tears, calamities, a thousand miseries seized upon me, and quite wearied me out : you feel it, as many as are of my family : and that which seemeth to be the end of all temporal misery and sorrow, is oftentimes the beginning of *Eternal*. O my children, learn by your own wofull experience, learn by your own loss and mine, learn, I say, to be wise at length. I will give you but one lesson, and it is but in three words, which you shall do well to learn by

by heart, and that is, *To hate sinne.*
Behold ; Do you not see a *grievous flame* breaking out hard by me ? It hath burnt ever since sinne first entred into the world, and shall never be put out. All other punishments are but light, and shall shortly have an end : but the damned shall be tormented in this flame for ever and ever. Now if we will, we may escape it. Heaven is set open to all ; but there is no coming to it, but by the way of repentance, and the gate of the cross. He that walketh in this way, and entreth in at this gate, may be certain of his salvation, and eternal joy in the kingdome of heaven, where he shall have an everlasting habitation. This is the counsel of *Adam* to his children, I say it is *Adams* counsel,

Who falling once, did make his children all

Both guilty of his punishment and fall.

CHAP. III.

The Raven croking.

Near unto the *Skeleton* of the *Protoplast*, or the bare bones of the first man that God made, is the *Ravens* place in the picture, which maketh very much for the representation of *Eternity* to the life. It is a well-known saying of *August.* *Saint Augustine*, *Cras, Cras*, that is, *To morrow, to morrow*, is the voice of the *Raven*: Mourn therefore like a *Dove*, and beat thy breast. The chiefeft cause, that I conceive, why most men loose their part and portion of blessed *Eternity*, is because they seek it not *To day*, but defer the seeking of it till *To morrow*. For what is more frequent or ordinary, then putting off repentance till *To morrow, To morrow*, which God doth know we are uncertain whether we shall live to see or no? but that we may not seem to put it off without some fair pretence, we make many fair promises unto God.

I will

I will To morrow, that I will,

I will be sure to do it :

To morrow comes, To morrow goes;

And still thou art to do it.

Thus still repentance is deferr'd

From one day to another :

Untill the day of Death is come,

And Iudgement is the other.

But the day of promise is so long
a coming, that the day of death of-
ten preventeth it, and we are sud-
denly snatcht away, and swallowed
up of *Eternity*, and so plunged into
the gulf, miserable men that we
are, into the gulf of everlasting
horror and despair. This is it that
undoeth many, saith Saint Augu-
stine : Whilest they cry, *Cras, Cras,*
To morrow, To morrow, the gate is
suddenly shut against them. There-
fore the Sonne of Sirach often cal-
leth upon us to this purpose, *Make Eccles.*
no tarrying to turn unto the Lord, 5. 7.
and put not off from day to day :
For suddenly shall the wrath of
God come forth, and in thy secu-
rity thou shalt be destroyed, and
perish

Seneca. perisb in the day of vengeance. It was truly said of *Seneca* that Roman Philosopher, A great part of our life we spend in doing ill; the greatest part in doing nothing; but all in doing another thing rather then that we should. Not unlike to *Archimedes*, who when *Syracuse* was taken, was sitting secure at home, and drawing circles with his compasse in the dust. For do we not see most men, when the *Eternal* salvation of their souls is in question, handling their dust, and stretching themselves to their furthest compass, set upon the tenter-hooks as it were, and distracted with law-suits, money-matters, worldly businesse, and labours that shall nothing profit them at the last? *Eternity* is a thing they never once think of or else very seldome, and then but slightly for a snatch and away, as dogges are said to lappe at Nilus. *Martha*,
Luke *Martha*, thou art carefull and
 1041. troubled about many things: but one thing is needfull, and that is *Beatitude* or blessednesse: not that
 that

that on earth, which such as it is, is yet but short; but that in heaven, which is *Eternal*.

Before we take any business in hand, we commonly examine it at this well-known rule, saying, *Is it worth my pains? Shall I get my bread by it?* Should not a Christian man rather in the beginning of every work sit down and say with himself, *Shall I gain heaven by it? Will it any thing further me in the way to blessed Eternity?* We do not love to trouble our heads with such *Quere's* as these, we put off the hearing of them till another time: we do adjourn it from one time to another, and another, and still another; and at the last day of Term, we will grant a hearing. Foolish men! when at last we are not able to labour, then we first begin to think of labour. When we must needs depart out of this world, then we begin to think upon another world. When we can live no longer here, then we begin to think of the life to come hereafter. When the
hour.

hour-glasse of our short time is run out, then we begin to think of *Eternity*. When there is no time left for repentance, then presently we will repent. When the gate is shut, then we knock. But this is the fault of all sinners in general, still to deferr their repentance from day to day. Every sinner is ready to say, (saith Saint

August. Augustine) *I cannot now, I will another time. Alas ! Alas ! If another time, why not now ?*

Dionys. Dionysius King of Sicily disrobing Apollo of his cloth of gold, said thus, *Nec æstati nec hyemi vestis hæc convenit. It is a weare neither fit for Winter nor Summer.* In Summer it is too heavy, and in winter it is too cold. So do many (saith Saint Ambrose) play with God, and deceive their own souls. They say, Let a young man live according to the fashion of the World; let him drink and dance; let him go to the Horserace, and to the Wrestlers; let him go a coursing in the fields with his companions. It is for old men

to

to stay at home, and not to stirre abroad, unlesse it be to Church. This is too melancholly a life for a young man. But when they grow old, what do they then? Then are they old and sickly, weak and feeble: you must not look for these things of them at that age: their strength will not permit: it is not with them as formerly it hath been; you must give them leave to take their ease; let them have a care of their health: this is all they have to do. Thus we let the Summer and Winter of our age passe away, and never once think of the *Eternal Spring*. But let us remember our selves, and *as we have Gal. 6. opportunity let us do good.* But let 10. not our song be any more, with the black Raven, *Cras, Cras, To morrow, To morrow*, and so let, *To day*, and *To morrow*, and the next, and so our whole life passe away, and *Eternity* overtake us before we are aware. *To morrow* is not, *To day* onely is ours. So saith Saint Iames, *Go to now, ye that Iames say, To day, or to morrow we will* 4. 13.

Messodamus.

go into such a City, and continue there a year, and buy and sell, and get gain : whereas ye know not what shall be on the morrow. For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away. It was a very good answer that Messodamus gave one, inviting him to a feast the next day, (as it is reported by *Guido Bituricensis*) My friend, saith he, why dost thou invite me against to morrow? I durst not for these many yeares secure my self that I should live one day; for I have expected death every hour. No man is sufficiently armed against death, unlesse he be alwayes prepared to entertain it. What is it else but rashnesse and folly, folly and madnesse, and indeed meer contempt of *Eternity*, for a man to lye down in ease upon a feather-bed, to sleep secure snorting and snoring, and to lodge an enemy, a deadly enemy, all the while, sinne, in his very bosome? Sudden deaths are very common and ordinary amongst us. How many have we
heard

heard of, that went to bed well ever night for ought any man could tell, and were found dead in the morning ! I will not say carried away out of their beds and cast into Hell-fire ; whether it be so or no God knoweth. Have we not seen and known some that have been suddenly struck, fallen sick, and died in the space of an hour ? Within an hour ? yea lesse then an hour, sound and sick, quick and dead And yet do we (rash and foolish men) procrastinate it from day to day (that is nothing,) from year to year do we preferre our Repentance, and the amendment of our lives, and death mean time unexpected seizeth upon us, and delivereth us up unto *Eternity*. Saint *Augustine*, correcting in himself such lingring and dangerous delay, such lenitude and backwardness of mind and will to repent, saith thus, I felt and found how I was held, intangled, and I uttered such lamentable complaints as these, *Quamdiu, quamdiu Cras* & *Cras ? quare non hac hora finis*

turpitudinis mee? How long shall I deferre, and still cry *To morrow, To morrow?* VVhy do I not now beginne, even this very present hour? VVhy do I not break off my sinfull course, and beginne to live better? thus I spake and fell a weeping for very contrition of heart.

Antony the Great (as *Saint Hierom* witnesseth) when he used exhortations to the people to stirre them up to godlynesse and virtue, was wont to wish them alwayes to keep in mind, and often meditate upon that saying of the Apostle, *Sol non occidat super iracundiam vestram*, *Let not the Sunne go down upon your wrath.* And this prohibition he did not restrain to wrath onely, but made it general; Let not the Sunne go down upon your wrath, hatred, malice, enyy, lust, or any other sinne, lest it depart from you as a witnesse against you.

Iohn Patriarch of *Alexandria* had a certain controversie with one *Nicetas*, a chief man of that city.

The

The matter was to be tried at law. *John* was for the poor, *Nicetas* for his money. But for peace sake there was a private meeting and hearing appointed, to see if they could come to some composition and agreement. They met, they fell to words, they were hot at it, a great deal of choler and stomach was shown on both parts, neither would yield a jot, neither would depart an inch from his right. A great conflict there was between them, many hours spent to little purpose: they were further off from Agreement at length then before; for neither would yield to Conditions propounded by either. VVell, it grew late; they departed more offended and displeased one with another then before, and so left the suit pendent. *Nicetas* thought it a hard case to part with his money, and the *Patriarch* seemed to be in the right, and to stand out in the cause of God and the poor. But yet when *Nicetas* was gone, the good *Bishop* weighed the matter better with himself, and

and condemned himself for his pertinacy, and though he was in a good cause and knew it also, yet said, Can I think that God will be well pleased with this implacable wrath, and wilfull stubbornnesse? The night draweth on: And shall I suffer the Sunne to go down upon my wrath? This is unpious, and not according to the counsell of the Apostle. So the good Prelate could not be at rest till he had sent unto *Nicetas*: For he out of hand sent messengers of good esteem, and gave them this charge, that they should say no more to him but onely this, *Domine, Sol ad occasum est*, that is, *Sir, The Sunne is going down*. Upon the hearing of which message there was such a sudden alteration wrought in *Nicetas*, that his high stomach came down presently, he began to melt, his eyes did stand full swoln with tears, and he had much ado to keep them in. Out of doores he ran presently after the messengers (for he made haste to speak with the *Patriarch*) and coming

coming to him in humble manner, saluted him thus, *Holy Father, I will be ruled by you in this or in any other matter.* Whereupon the *Patriarch* made him very welcome: So they embraced each other very lovingly, and became good friends. Great surely was the virtue, and speedy was the operation of these few words, *The Sunne is going down*: For presently upon the hearing thereof a peace was concluded betwixt them, which was sought for before with multitude of words, but could not be effected. So doe thou, whosoever thou art that knowest thy self guilty of any grievous sinne, if not before, towards the evening at least call to minde those operative words, *The Sunne is going down.* For what knowest thou whether thou shalt rise again with the Sunne or no? And if thou dyest in the night without Repenrance, it is a question in which *Eternity* thou shalt have thy part, whether of the blessed, or of the cursed. Wherefore do what thou hast to do quickly,

ly, *The Sun is going down.* But have a care it go not down upon thy lust or luxury, envy or blasphemy, detraction or theft, or upon any other grievous sinne unrepented of. Good God! what a thing is this? If there be but a stain in a garment, a spot in the face, a blot in a cap, we presently use some means to take it out, or wash it off. Are these such eye-fores to us? and yet are we so blind within, that we cannot see our manifold corruptions and pollutions? or do we see and suffer them? can we suffer them, and not be troubled at them? are we troubled, and yet seek no means to expiate and purge them out? When we are polluted at any time with the stain of sinne, we should labour presently to take it out: The sooner it is done, the better and the easier it is. Therefore saith **Saint Ambrose**, We ought to be carefull to repent: but that is not all; our repentance must be also speedy, for fear lest the Heavenly husbandman in the Gospel, that planted a fig-

*Am-
bros.*

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fig-tree in the vineyard, come and seek for fruit, and finding none say unto the dresser of the vineyard, *Cut it down.* If the sentence be once past, there is no avoiding the fatal blow : Down it must. If therefore we find our selves once wounded with sinne, let us look for help in time. The brute beasts which have no understanding will teach us so much providence. The Harts of *Candy* or *Crete*, as soon as they are struck, runne presently to their *Distamnum* or *Dittany* : The Swallows, to cure the blindness of their young ones eyes, flye to fetch their *Chelidonium* or *Celandine* : The Dogge, when he is sick, maketh hast to his *Grasse* to give him a vomit : The Toad fighting with the Spider, as soon as she seeleth her self begin to swell, crauleth to her *Plantane*, and so is recovered. These by a natural instinct know their own proper medicines, and upon all occasions presently make recourse unto them. But we poor miserable men, more unreasonable and with-
 out

out understanding then the beasts, are wounded every day, and that many times deadly, and yet notwithstanding we seek for no medicine to cure our spiritual diseases. We use the same diet we were wont to do, we talk as freely and merrily as ever we did, we go to bed at our accustomed hour, and sleep according to our old compasse. But *Repentance* is the Physick that goeth against our stomachs, *Contrition* cutteth us to the heart, *Confession* seemeth bitter in our mouthes: we choose rather to continue sick, then to be cured. This is our miserable condition: so foolish are we, and void of understanding, either not knowing, or at least, not embracing that which would make for our *Eternal* good.

If we would give ear unto the counsel of the heavenly *Angels*, which seem in the picture according to their description, to give direction unto us, and are indeed appointed by God as ministring spirits for our good; if we would,
I say,

I say, give ear unto their counsel, then certainly we would neither suffer our eyes to sleep nor our eyelids to *slumber*, neither the temples of our heads to take any rest, until our peace and reconciliation were made with God. They put us still in mind that our day is almost spent, that the night draws on, that our glass is near running out, that death is at hand, and after death cometh judgement: But we securely walk on in our old way: Let the day spend, let the night draw on, let the glass run out; come death, follow judgement; we are not troubled at it, we care not, we regard not, no warning of the *Angels* will serve our turn.

We sweetly sleep, and never dream of this.

Unhappy *man* who so ever thou art!

---*Potes hoc sub casu ducere somnos?*

And canst thou sleep in such a case as this?

Canst thou go to bed, with a Conscience thus laden with sin?
Canst thou take any rest when thou

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liest in danger of *Eternal* death? Canst thou lodge in the same bed with the brother of death, and entertain sleep into thy bosome? I can, I tell thee, that I can, and find no harm at all by it. Be not too confident: That may happen in the space of one hour, which hath not happened in a thousand. Thou art not past danger: For consider with thy self how long thou hast to live: There is no great distance betwixt thy soul and death, hell and *Eternity*. It is gone in a breath. Thou mayest most truly say every hour, *I am within one degree of death, within one foot, yea within one inch.* Death need not spend all his quiver upon thee: One arrow, the head of one arrow shal wound thee to the heart, and make such a large orifice, that blood and spirits and life and all shall suddenly run out together. Either thou livest in a malignant and corrupt air, or else thou art troubled with distillations falling down from thy head upon thy lungs, or else there is some ob-

struction

struction in the veins or in the liver, or else the vital spirits are suffocated, or else the pulsation of the Arteries is intercepted, or else the Animal spirits runne back to their head, and there are either frozen to death, or else drowned. One way or other thou possessest to the end of thy short race; and presently thou art but a dead man, carried away to *Eternity* in the turning of an hand, before thou couldst imagine or think upon it. There are a thousand waies to bring a man to his end; I do not speak of lingering deaths, before which there goes some *warning*, but of sudden deaths that summon us, arrest us, and carry us away all in a moment. He dies *suddenly* that dies unpreparedly. Death is not sudden if it be foreseen and alwaies expected. That is *sudden death* which was unpremeditate: and unpremeditate death is the worst of all deaths: And from such sudden death good Lord deliver us. It is good *counsel* for every one, let him be of what age he will, for no age

is priviledged more then another; death hath a general commiſſion which extends to all places, perſons, ages, there is none exempt: It is good counſel then, I ſay, for every one at all times, and in all places, and in all companies to expect death, and to think every day, yea every hour to be his laſt: Then let him die, when pleaſe God, he ſhall not die ſuddenly. How many men have we heard of, whoſe light hath ſuddenly been put out, & life taken away either by a fall, or the halter, or poyſon, or ſword, or fire, or water, or Lions pawes, or Bores tusks, or Horſe-heels, and a thouſand more wayes then theſe! As many ſenſes as we have, (that number is nothing) As many parts and members as we have, (and yet that is nothing) As many pores as there be in all the parts of our body put together, ſo many windows are there for death to creep in at, to ſteal upon us, and ſuddenly cur out throats.

Auguſt. Thou waſt born (ſaith Saint Auguſtine) that is ſure: For thou ſhalt

shalt surely die. And in this that
 thy death is certain, the day also of
 thy death is uncertain. None of
 us knows how near he draws un-
 to his end. I know not, saith *Job*, *Job*
 how long I shall live, and how soon
 my maker may take me away, or 32.22.
 (as our translation hath it) I
 know not to give flattering titles:
 in so doing my Maker would soon
 take me away. In the midst of our
 life we are near unto death:
 For we alwaies carry it in our bo-
 some: And who can tell whether
 he shall live till the evening or no?
 This murderer and man-stealer
 (for so I call Death) hath a thou-
 sand wayes to hurt us; as by thun-
 der and lightning, storms & tem-
 pest, fire and water, &c. Instru-
 ments of mischief he hath of all
 sorts; as Guns, Bows, Arrows,
 Slings, Spears, Darts, Swords,
 and what not? We need not be
 beholding to former ages for ex-
 amples of sudden deaths: Alack!
 we have too many in our own
 dayes. Have not we our selves
 known many that laying them-

selves down to sleep, have fallen into such a dead sleep, that they are not to be *awaked* again til they shall hear the sound of the trumpet at the last day? Death doth not alwayes send his *Heralds* and *Summoners* before to tell us of his coming, but often steals upon us unexpected, and as he finds us so he takes us, whether prepared or unprepared. *Watch therefore:* For ye know neither the day nor the hour. There is a kind of Repentance indeed in Hell; but neither is it true, neither will it profit any thing at all: For it is joyned with everlasting & tormenting horreur and despair. *Now,* now is the acceptable time of Repentance, now whilest it is called to day. Bring forth therefore fruits meet for Repentance. The Night cometh when no man can work. Work therefore while it is day. The Day, saith *Origen*, is the time of this life: which may seem long unto us, but indeed is very short if it be compared with *Eternity*. And after this

Matth.
25. 13.

Heb. 3.
13.

Matth.
3. 8.
John
9. 4.
Origen.

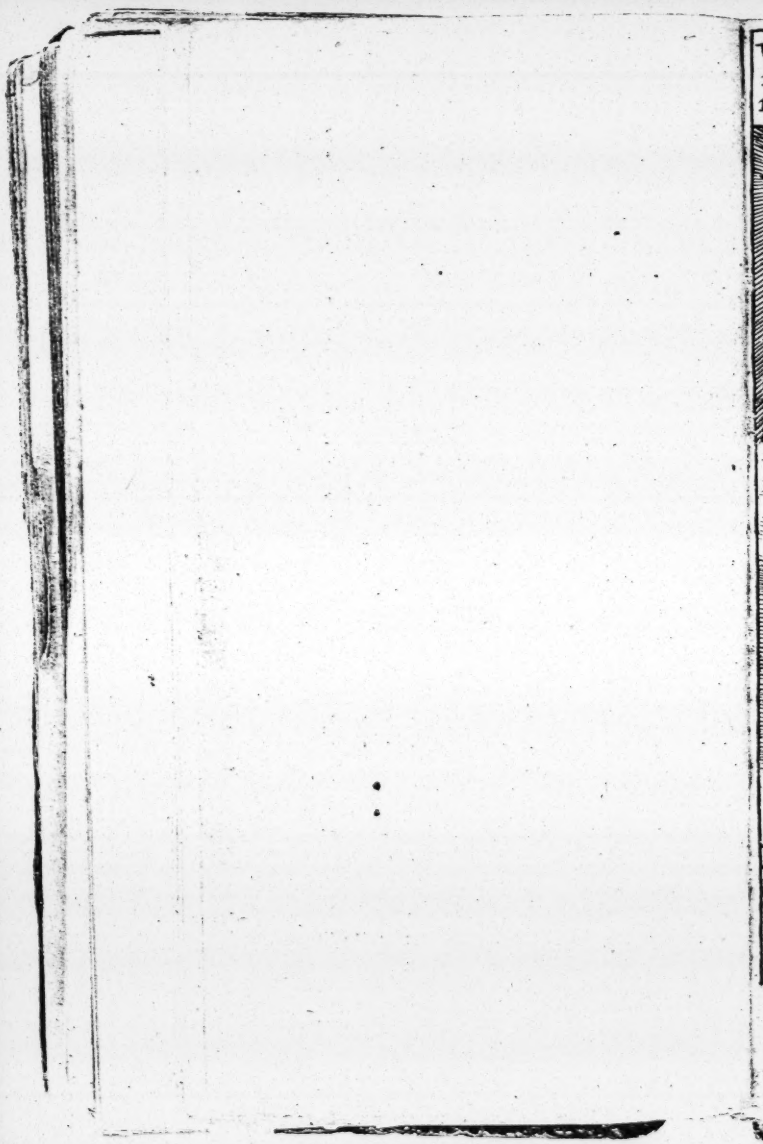
this short day of this present life
 their follows the day of *Eternity*,
 which is infinite long, & hath no
 night to come after it. O man,
 whosoever thou art, think upon
 these things: but thou especially
 whosoever findest thy self guilty
 of any grievous sinne. Repent and
 amend, remember *Eternity*, and
 think upon the day of Death. It is
 uncertain in what place death wil
 expect thee: Do thou therefore
 expect Death in every place. As
 the Lord shall find thee when he
 calls for thee, so shall he also pass
 sentence upon thee.



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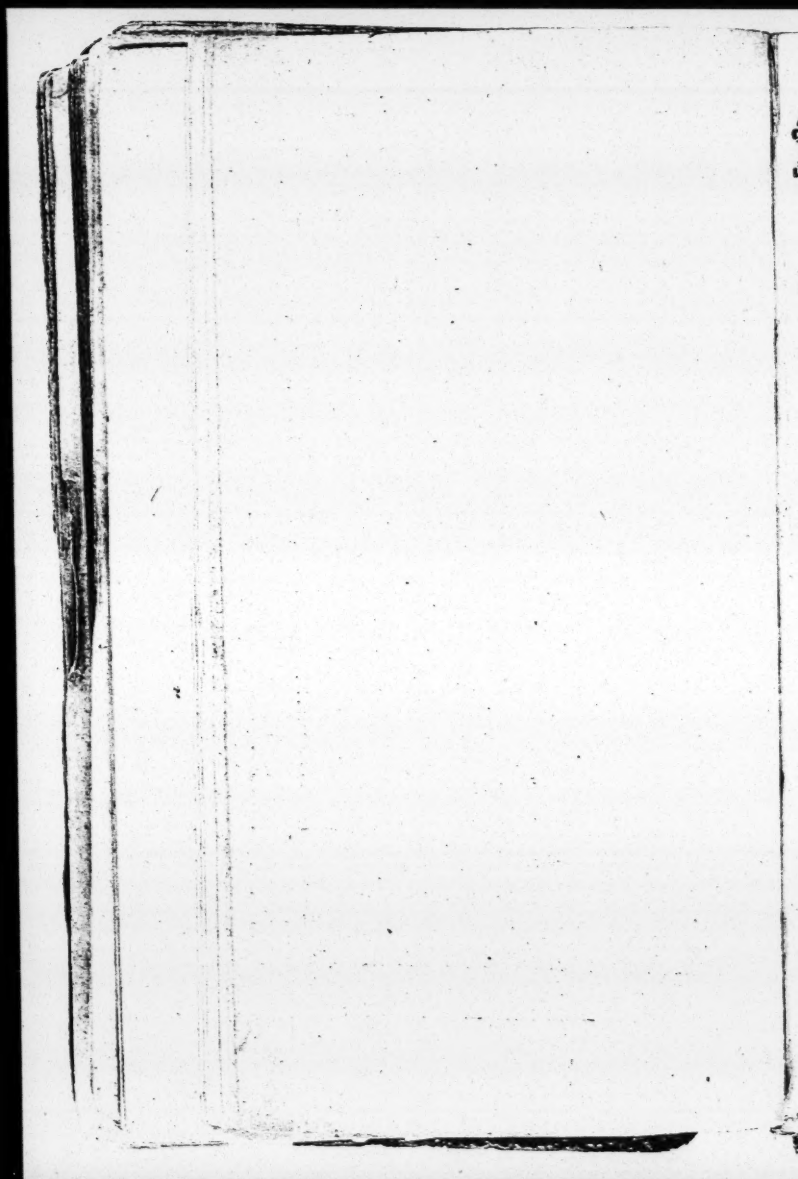




Whatsoever thou takest in hand
remember the end, and thou shalt
never do amisse. Eccles: 7. 36.



To think upon ETERNITY, & not
to amend ones manners, is to bid hea-
ven farewell & to joyn hands wth hell.





THE EIGHTH
CONSIDERATION
upon
E T E R N I T Y.

How Christians ought not onely to look upon the Emblemes and Pictures of Eternity, but come home and look within themselves, and seriously meditate upon the thing it self.

O Rder requires now, that leaving the Psalmist and the rest, who have described unto us Eternity, we should descend into our selves, keep at home, and stay within. He is a great way from home, from himself and from his own salvation, whosoever hath an eye to that onely which is Transitory,

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and forgetteth that which is *Eternal*.

The Lawyers know well enough that a man will not *let go* his right and title, though it be but in a matter of three half pence, if it be a perpetuity, & to be yearly paid for ever. Yea it is thought a great rent if a man be bound to pay though but three farthings yearly to his Land-lord, as long as the world endures. In such esteem are perpetuities, though in things little worth, though but three Pepper-corns. If thou art so solicitous and eager in pursuing thy right of three *half pence*, how *comes* it to pass, O man, that thou art so negligent and careless in seeking after the inheritance of an *Eternal* kingdom, which may be had at a few years purchase? Thouallest out with thy brother for three half pence, thou goest to law with him, thou makest it a long suit: In the mean time thou sufferest others to carry away the inheritance of the kingdom of heaven. What is the reason? Is it so
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little worth? is it not worth looking after? It seems, thou thinkest so; or else thou wouldst labour for it more then thou dost. Thou art much cumbred about other things, thou thinkest all pains little enough; thou art never weary of seeking after them: But as for *Eternity*, that thou thinkest to be a great way off, and therefore thou art scarce ever at *leisure* so much as once to think upon it; or, if thou art any time at leisure, then thou hast no mind to it. Oh! it is a grievous thing, and very wearisome to be alwayes looking after that which yet is not *here ever* thoroughly to be lookt into. Who would trouble his head, and weary his mind about it? We are all for the present: Give us *present* possession; that is the thing we desire, that is the thing we delight in; there is some content in that.

See our folly and want of discretion? What blindness is this, or rather is it not madness, to look for certainty where none is, and where it is never to look for it?

In

In a business concerning our temporal and uncertain riches we love to be certain, we will have good security, which yet at the best is very uncertain: But concerning *Eternal* and certain riches, we make our selves so certain, that we look for no assurance ; we are so secure, that we look for no security, which yet if we would we might have as good as could be desired. Does any man lend money without a bill or a bond, or a pledge? Every man hath this presently in his mouth, I love to be certain; I desire good security; I will go safely to work; I will not put the matter to hazard. Things present & certain; when we hold the balance, alwayes weigh down things future and uncertain. Better, say we (as the proverb goes) is one bird in the hand then two in the bush. And, I had rather see a Wren in the cage, then an Eagle in the clouds. We are of *Plautus* his mind, we carry our eyes in our hands, and believe no more then we see. What fond and foolish

foolish men are we, that seek for certainty of such things as are most uncertain, which deceive us most when we make our selves most sure of them, which make themselves wings and flie away, whilst we think we have them fast enough in our hands! But, be it known unto all Christian people, what assurance and security Christ the King of Heaven will give; what assurance, I say, of *Eternal* life Christ will give unto all those that will enter bond for performance of covenants: *If thou wilt Matth. enter into life, keep the Command- 19. 17. ments. Si vis ad vitam ingredi, serva mandata.* The condition of this obligation is such, that if thou keepest the Commandments, thou shalt enter into life, life *Eternal*: But if thou breakest the Commandments, in as much as thou breakest them, then this obligation shall be void and of none effect. For whosoever breaketh one of these Commandments, and deferreth his repentance, and doth not the same hour

hour wherein he hath sinned, seek reconciliation & peace with God, whom he hath offended, he is in danger to lose himself and all that he hath, and manifestly hazardeth the *Eternal* salvation both of soul and body. There is but three fingers breadth, or rather but an inch between him and death. For he hath within himself the matter of a thousand diseases and causes of death: And yet rash and foolish man he persisteth and continueth still without fear or wit in the state of damnation; in which state if it should please God to take him away suddenly, he is in danger to perish everlastingly. Is it not a bold and foolish part for a man to adventure all that he hath at a cast, and hazard the losse of *Eternal* riches, when he may easily keep them?

If a man should suffer in Hell but so many torments as he hath lived hours, or but so many torments as he hath committed sins all his life, this might seem somewhat

what the more tolerable. If it were so, that in hell there were any end of torments after the expiration of any certain number of years, men would make no end of sinning all the dayes of their life : The enemies of *God* would encrease every day more and more. For albeit they know that the torments in Hell are so many in number, that they cannot be numbred ; so long for continuance, that they cannot be measured; so grievous for quality, that they cannot be endured but with such infinite pain; that every minute of an hour shal seem a whole year : Notwithstanding all this men are nothing deterred from sinne, but walk on boldly, or rather run headlong to their own destruction.

If all the torments that can be inflicted or imagined, should be heaped together upon the head of a man for an hundred years together, they would not come near the punishments of Hell for one year, no not for a day, nor yet an hour. All the punishments that
Thieves,

Thieves, Robbers, Murderers, and such Malefactors suffer, though grievous for the time, yet they are quickly ended; in three or four daies they are over, or in the compasse of a week at most: But the torments of the damned are not for a year, or an age, but for ever. God shall ever punish them, because he can never punish them enough though he punish them to all Eternity.



CHAP. I.

Eternity doth not onely cut off all comfort and ease, but even all hope also.

IN this life we have *Hope* for our comforter in all calamities and distresses, which hath a sovereign virtue to mitigate and assuage all pains and sorrows. And God of his great mercy for the most part in all adversities still leaveth a man some *Hope* of help and succour.

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The *sick man* as long as he lives, he still lives in *Hope*: as long as there is life there is *Hope*. But after this life ended there remaineth to the damned no more any *Hope*, of comfort. *Hope* the last comforter of all taketh her flight, and *Eternal* desperation seizeth upon them. The Prophet *Daniel* speaketh of an Angel coming down from Heaven, and saying, *Hew the tree Dan. 4. down and destroy it, cut off her 23.* boughs, shake off her leaves, and scatter her fruit abroad, yet leave the stump of the roots thereof in the earth. Upon which words saith Saint *Ambrose*, The leaves and the fruit are shaken off, but the root is preserved; that is, Delights here are taken from us, & punishments are inflicted upon us, but yet *Hope* is not taken away from us. Behold! The root is preserved, *Hope* is left behind. In Hell it hath no rooting. Behold the day cometh, crieth the Prophet *Malachy, Mal. that shall burn them up, saith 4. 1.* the Lord of Hosts, that it shall leave them neither root nor branch. And

Job
19.10.

Prov.
10.28.

And *Job* lamenting, crieth out, *I am gone, and my Hope hath been removed like a tree. The Hope, or The expectation of the wicked shall perish: So saith Solomon. Therefore whilst there is time and place for Hope let us have Hope; but let us Hope for such things as we ought. All humane things are vain and uncertain: The Heathen Poet tells us so much in these verses,*

(*fil.*)
Omnia sunt hominum tenui pendencia
Et subito casu quæ valere ruunt.

All humane things hang by a slender thread,

What stands most strong is quickly ruined.

We must not therefore place our Hope, trust, and confidence in such things. *S. Bernard* sheweth us a better way in these words, *Faith* faith, God hath prepared for the faithful great and unconceivable good things: And *Hope* faith, He hath reserved them and laid them up for me: And *Charity* faith in the third place, I make hast, and think

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think it long till I come to them. *Greg.*
True Hope, as Saint Gregory affir-
meth, raiseth up the mind to the
thought of Eternity, and taketh
away the sense of all outward cro-
sses and troubles. True Hope makes
us to understand that all worldly
things are vain, but a Modicum,
but for a moment: But oh that mo-
ment on which all Eternity doth
depend! The day of death, and the
hour of the extreme and last ago-
ny is properly that moment, and
that precious jewel, for buying
whereof the wise merchant selleth
all that he hath. But few know
the worth of this jewel. About
Eternal salvation, saith Saint *Hie- Hierome.*
rome, every man is negligent. But
what is the reason that men are so
negligent in a thing of such great
moment? Poor men! we are trou-
bled with weak and ill eyes. We
see well enough near at hand, but
we can scarce perceive any thing
afar off. I do not speak of such as
are come to mans estate, or such as
are grown old. Boyes and Girles
when they are new taken from
their

their cradle, before they have all their teeth come forth, learn the first elements of vices, they smutch their fingers presently with the soil of covetousness; and after a while they have an unsatiabable desire after getting riches, they learn to make good *markets* for themselves; if they meet with a good pennyworth, they presently lay hold upon it, their hand is presently in the purse, either laying out for gain, or receiving in gain; they know how to make the best use and advantage of their mony; they get an insight into the miseries of divers trades, they will be talking of merchandise, they will learn good judgment of wines, they will tell you what fashion and cut is in use beyond seas: *Juvenal* the Poet in his *Satyres* gave these a lash long ago.

*This old wives teach boyes in their
infancy,*

And girles do learn before their ABC.

*Hence is the vice,
Of every vice.*

Hence

Hence cometh our gross ignorance, and forgetfulness of things *Eternal*. Young and old, all do overvalue their money: but as for Heaven and *Eternity*, they know not, neither will they understand the true worth of them. But let us proceed.



CHAP. II.

Eternity is a Sea, and a three-headed Hydra: but it is also a Fountain of all joy.

I Would fain ask thee, O Christian man, whosoever thou art that hearest Sermons often, but seldom, it may be, with attention and devotion; thee especially fain would I ask one question. Suppose thou shouldst take in hand to lade out all the water in the sea into a small river near adjoyning, which runneth back again into the sea continually as fast as it is cast out. Suppose thou shouldst use no other ladle but a very small spoon to cast

cast it out withal. Now tell me, How long dost thou think thou shouldst be in draining of the sea. Or again, Suppose thou shouldst draw it out with a bucket as big as an hogshead, and as fast as thou drawest, pour it out into another channel: Answer me, In how many years dost thou think thou shouldest be able to draw the sea drie? To sit scorching and frying in the flames of Hell-fire so many years, I know thou wilt say, were a grievous and wicked torment: And yet the damned would think it well with them if it were so: they would like the condition well and not think the time long, so that they had any assurance, that at length their torments should have an end, and not extend to all *Eternity*.

We read in Heathenish Authors of old time, a thing more strange then true, of a certain *Hydra*, or *Snake*, which (as they feigned) had three heads, and as soon as one was cut off, had two shoot up in the place thereof. But if this

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Hydra be any where to be found,
 it is in Hell; where there is a three-
 fold *Eternity*, which like the *Hy-*
dra stretcheth out her long neck
 with three heads, that is, *The pain*
of loss, *the pain of sense*, and *the*
worm of conscience that never di-
 eth. What miserable and improvi-
 dent men are we, that having but a
 short journey to go, but full of dan-
 gers all the way, go on notwith-
 standing so merrily & sportingly,
 as if we were walking all the while
 through a *Paradise* or a most plea-
 sant *garden*, free from all fear of e-
 nemies, & in the end of our walk
 presently to be received & admit-
 ted as Citizens into our Heavenly
 Countrey, a place of all security!
 For can we be ignorant? if we be,
 it is our own fault. But we cannot
 be ignorant that at length we shal
 come to the two gates of *Eternity*,
 the one of the blessed, the other of
 the damned: And enter we must
 at one of them; that is certain: at
 which God knows; it is according
 as we shall behave and carry our
 selves by the way.

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Laur.
Justin.

Laurentius Justinianus, wondering at the merry madnesse of such travellers, breaks forth into this exclamation, Oh the lamentable condition of mortal men, which go on exulting all the way, whilst they are but exiles, or banished men from their own countrey! Let us not settle our minds upon any vain joys and fond toys, by the way, whilst we are travelling towards our Countrey; but let us so run our race, that at the end thereof we may obtain admittance in at the gate which is the entrance to *Eternal* blessedness. God hath indeed created us rather unto joys and pleasures than unto labours and sorrows, but we are much mistaken both of the time and place: It is not here, it shall be hereafter. Joys are prepared in Heaven; but none but the good and faithful servants shall enter into them. And by what means may a man obtain entrance? Knowest thou not what Christ said? *The Kingdom of Heaven suffereth violence: and the violent*

Matth.
II. 12.

olent take it by force. Think now thus with thy self, Am I this violent man? Is this the violence here spoken of, To eat, to drink, to rise up to play, to ly down to take my ease? It is not certainly. Fight we must, but it must be the good fight, like Christian champions; Run we must, but so that we may obtain; Strive we must, but to enter in at the strait gate: Labour we must, and offer violence to the kingdome of heaven; but it must be in due time and place: Now whilest we have time; here whilest we are on the way, whilest we have life and strength, that when we come to the point of death, and so pass the *Horizon* of this world, and depart into another never to return back again; when we shall be translated from time to *Eternity*; then at the last we may have joy for our life past, and hope for that which is to come. Let us labour therefore, let us labour, I say, and offer violence to our selves, fighting against our own froward will and affections: so shall we ob-

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tain by the mercy of God everlasting rest for short labour, and Eternal glory for a few dayes travel.

Jonah
4. 6.

True and solid joy is not here to be found in vain delights and pleasures, but in heaven, where there is joy and pleasure for evermore. God prepared a gourd, and made it come over *Jonah*, that it might be a shadow over his head, to deliver him from his grief. So *Jonah* was exceeding glad of the gourd. And what is all the pleasure, or rather vanity of this present world? Is it not like *Jonahs* gourd flourishing for a time, and yielding a comfortable shadow? Rich men have their gourd also, that is, their riches, under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons have their gourds also, that is, great tables and delicious fare, under the shadow whereof they are merry and joyful. Voluptuous men also have their gourds too, that is, their unlawful pleasures, under the shadow whereof they lie down and

Matth
II. 1.

ever- and sorrow follows after such joy, and
and suddenly overtakes it. Their mirth
dayes is soon turned into mourning; and
ere to their delights and pleasures end in
plea- gall and bitterness. For what be-
there came of *Jonahs gourd*? God prepared
more. a worm when the morning rose the
made next day, and it smote the gourd that
might it withered. Now tell me, *Jonah*,
to de- where is thy gourd? what is become
Jonah of it? Where is now thy exceeding
gourd. great joy? They are both gone to-
e, or gether: Thy gourd is withered,
world? and thy joy is ended. Such are
flou- our vain delights and pleasures,
ling a such is our joy, rather shadows of
men things then any thing indeed, they
their passe away suddenly, and become
ereof like *Jonahs gourd* that soon wi-
great thered. The joy of this world is
s have but for a moment, but the joy of
great the life to come is for all *Eternity*.

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CHAP. III.

Here is declared by a most memorable example, How sweet and precious the taste of Eternity is.

THIS knew *Theodorus* very well, One born of Christian Parents; and as it seems he learned it betimes, when for years he was but a youth, but an old man for judgement and discretion. For on a great Festival-day kept throughout all *Egypt*, there being a great feast at his fathers house, and many invited thereunto, when some were eating and drinking, others laughing and playing, and others sporting and dancing, he amidst all these jollities retired himself to his inward closet, finding himself wounded to the heart, but with a chaste arrow. For thus he began to expostulate with himself. Unhappy *Theodore*! What would it profit thee, if thou shouldst gain the whole world? Many things thou hast indeed; but canst thou tell how

Mat
II.

how long thou shalt enjoy them? Thou livest in abundance now; thou maist feast it and make merry, thou maist laugh and be fat, thou maist rejoyce and skippe for joy: But art thou sure how long this shall last? I should like it well if it would last alwayes. But what shall I do? Shall I for the enjoying of these short and transitory pleasures and delights deprive my self of those joyes which are *Eternal*? Tell me, *Theodore*, is this according to Christian Religion, to frame unto our selves an heaven here on earth, and think to pass from delights to delights, from *Temporal* to *Eternal*; Either I am much deceived, or else Christ shewed unto us another way unto the kingdom of heaven, and that is through many tribulations. Therefore have no more to do with worldly vanities, but preferre *Eternal* joyes before *Temporal*. Thus he said, and fell a weeping. So then he retired himself into a withdrawing-room, and there prostrating himself upon the earth, he prayed after

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this manner: Eternal God, my heart is naked and open before thee, I send up my sighs as humble *Oratours* and *Petitioners* unto thee; I know not what to ask, nor how. Onely this one thing I beg at thy hands, that thou wilt not suffer me to die an *Eternal* death. Lord, thou knowest that I love thee, and that I desire to be with thee, that I may sing *Eternal* praises unto thee. Lord, have mercy upon me. Whilest he was thus praying, in comes his mother on a sudden, and presently perceiveth by the rednesse and moistnesse of his eyes that he had been a weeping, and thereupon she saith, My Sonne, what is the matter with thee? Why weepest thou? Why mournest thou? Why keepest thou out of sight to day? Why dost thou not come to the table? The rest are all there: Thy company is desired: Come away. But *Theodore* answered and said, I pray you good mother, have me excused: I find my self somewhat ill at stomach, I pray you do not urge me to eat
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Mat.
II.

or drink against my stomach. So with a fair and colourable pretense he sent away his Mother. Then being alone he conferred with God and himself about *Eternity*, and strictly examined all the course of his life, saying unto himself, What am I? or, What have I been? How hath it been with me heretofore? or, How shall it be with me hereafter, if I lose my part and fellowship in the kingdom of heaven and blessed *Eternity*? There are divers wayes to heaven; Some go one way, some another: It is no matter which way we go, so we come thither. But because all waies are not alike, neither are all natures alike, every man ought to choose that way which is most convenient. There is a short way, and a long; a safe way, and a dangerous. If then I be afraid to go a long and dangerous way, there is a shorter and a safer, which if I shall choose, without all doubt I shall have the Angels for my companions and comforters, and they will rejoyce with me. But my friends will

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grieve at it: at the first, it may be? but after a while they will also rejoyce. Well, *Theodore*, deferrea while, but not too long, and do not yield too much. I hope I shall one day grow a strong man, and then I shall be better able to deal with mine enemies, for I shall find those that are strong: But what if they be easie, flattering, fawning, and such as will even weep for me? The truth is, I am most afraid of such. But pluck up a good heart man, and though by nature thou art flexible and easily moved, yet pray unto Christ, and he will make thee strong and immoveable. But what if thy mother falls a weeping, beseecheth thee with her tears trickling down her cheeks? What if she hangs about thy neck, and desires thee to spare thy self? What if she shews thee her breasts which gave thee suck? Will not all these move thee? Here remember what Saint *Hierome* saith, Notwithstanding all these importunities, run with speed unto the Standard of

Ma *hierome.*
II.

of Christs Croſs. It is a virtue and
praiſe-worthy to be cruel in ſuch a
caſe as this. It is the portion and
inheritance of thy mother the
Church to ſtand under the Croſs
of Chriſt: So did *Mary* the mother
of Chriſt: and ſo muſt thou, if thou
wilt have God thy Father in hea-
ven, and the Church thy mother
on earth: And ſo thou wilt do, if
thou beſt a true Sonne and no
baſtard. But muſt I do it now in
my youth, in the very flower of
mine age? that's hard. So it is indeed
to fleſh and blood. But experience
teacheth it, that God is not well
pleaſed with late ſervice: for late
ſervices are ſeldom good. There-
fore they do well that begin to
ſerve God betimes, that ſeek him
early, & that remember him in the
days of their youth, & learn to ſub-
mit their tender necks unto the
yoke of Chriſt. But I have been
brought up tenderly, I have been
fed with dainties: & ſhall I now en-
ter upon a ſtrict and rigid courſe of
life, and bid adieu to all my plea-
ſures? Shall I be able to endure it?

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I hope I shall. But, how long? For a year or two? That's not enough: I must go further, & continue to the end, even as long as I live. Therefore weigh & consider the matter well with thy self, before thou resolvest; and either never begin, or else continue to the end. I will by Gods assistance; for I hope he will not leave me alone to strive with these difficulties, which of my self I shall not be able to overcome. But it is a hard matter to strive against custome. I have hitherto lived like a Noble-man and a Free-man: and shall I now live like a poor-man, and a slave? or, if I do, how long shall I live so? If I put on the poor mans person, and act in the *Theatre* of this world, when shall I put it off? At the end of the last Act. And how farre is it thither? As long as it is to the last breath. Thy part is not ended till thou art to depart out of this life. If thou once comest forth in the poor mans dresse, there is no putting it off again: Thou must not once think of thy silks, fattens, and

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II.

and Velvets: Purple and fine linen thou must not wear, until thou beest clothed with the robe of immortality and glory. *Theodore* what thinkest thou? shalt thou be able to hold out to the last Act? I will strive what I can, and comfort my self by the example of other good *Actours* that have gone before me. And whom should I choose rather to follow and imitate then Christ the Sonne of God, who voluntarily became poor, and made himself of no reputation, humbling himself above measure, to do and suffer like a servant, being Lord of all? And shall not I do and suffer any thing after his example? Shall not I take up the Crosse and follow him? Am I better than he? Why should I be afraid to follow, when I have such a Leader? For who is it? Who bids me follow him? It is the voice of man that I hear; but it is the will of God, whom I ought to obey, because he commands. But this is too high a point of Philosophy, for a man

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to forsake his riches, and to embrace poverty. And what wilt thou do, *Theodore*? Resolve with thy self what to do.

Why do *I* thus long doubt and dispute within my self? Why do *I* waver thus between hope and fear? Have *I* not the example of my Lord before mine eyes? Did not he suffer many things not to be uttered? Was not he nailed to the Cross, and despitefully used? He forsook his heavenly treasures, and came poor into this world. His *birth* and *death* shew it. At his *birth* he wanted a cradle: in his *life* he had not where to hide his head: and at his *death* he had not wherewithal to cover his body. Naked came he into this world, and naked he went out. How was it with him in *life*? He was fain to flee from one place to another. He was often wearied with travel, scorched with heat, and dry for thirst. He was as indefatigable in doing, as he was patient in suffering; and both in an high degree. Was ever any
one

Mat.
II.

one so well bent to poverty, so patient in labours, and so gentle and mild when he was reproached? And should I be ashamed of such a Leader? Should I blush to be called one of his followers? Shall not I be content to be such as my Lord and Saviour will have me to be? I am ready for love of him to suffer hunger, thirst, cold, nakedness, poverty, and such like. I am willing for his sake to be bound, burnt, and cut in pieces. These sufferings are but short, they cannot continue long. But the joyes or torments of *Eternity* are long indeed: for they shall never have end. Therefore farewell all the world, and the things that are in it, I care not for you, I regard you not; Farewel, I say. But welcome, *Eternity*, whensoever thou comest: Thou art the onely thing that I seek after; my soul longeth after thee, there is nothing that I desire in comparison of thee.

With the heat of such cogitations his soul was so set on fire,
that

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That it was inflamed with the love of *Eternity*, which the blessed shall enjoy in Heaven. Therefore he resolved to take leave of his Parents, to forsake his riches, and bid adieu to his delights for ever. He did not resolve hastily, but continued in his resolution constantly. He was not soon hot, and soon cold: He was not altered all on the sudden: He did not passe from one extreme to another: He did not strive for the highest pitch at the first, but rose up by degrees, and became one of *Pachomius* his Scholars. You have heard the *Prologue*; But there follows no *Tragedy* after it: For, contrary to the law of a *Tragedy*, we have a sorrowful beginning, but a joyful ending. He came forth with a *Lacrymæ*, but went off with a *Plaudite*: At his *Intreat* there was weeping for grief, but at his *Exit*, there was clapping of hands for joy. Thus have ye heard the life and death of *Theodorus*, whose soul fed as it were upon thoughts of *Eternity*, and was delighted there.

Mat.
II.

therewith as with marrow and farnesse. He was not of the worlds mind, which counteth Eternity but a fable; but refused not himself to become a fable and a by-word in the world, being perswaded fully of a blessed Eternity, and earnestly desiring and thirsting to have a part in it.

Christian brethren, shall I speak a free word, but a true? or, not I but *Theodorus*; Most men live so, as if there were no such thing as Eternity, as if it were but a meer fable and feigned thing. But what do I tell you of *Theodorus*? Will you hear what Saint Peter saith? ^{2 Pet.}
The day of the Lord will come as ^{3. 10.}
a thief in the night, in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of men ought we to be in all holy conversation and godlinesse? But where are those men now adayes by whose

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Matth.
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whose holy conversation and godliness a man may judge that they believe Saint Peter that the day of the Lord is coming, and that Eternity shall follow after? But if you will not believe Saint Peter, hear what truth it self saith, *Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.* Certainly men would not go in at the broad gate of destruction, if they did think they should come out no more, if they did once dream of Eternity. But, as I said before, most men make Eternity but a feigned thing, a witty invention to keep men in aw, and a good honest fable. And yet how many are apt to say, We believe that there is a blessed Eternity after this life, we hope to have part in it, we have a desire and longing after it! But (alas!) how little is their faith! how vain is their hope! how cold is their desire! Present pleasures, mony in the hand, the allurements of the flesh steal away the hearts of many,

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ny, and by little and little make the desire and love of *Eternity* grow quite cold in them, as if they had drowned and buried it in the grave of oblivion. We hear it often read and preached, *Tous saith the Lord, This is the commandment of the Lord: And as often as we hear it, we still neglect it. Say the Lord what he will, command what he will, our old way pleaseth us best, We will* *Jerem.*
walk after our own devices, and 18. 12.
we will every one do the imagination of his evil heart. Therefore 13.
thus saith the Lord, Ask ye now amongst the heathen, who hath heard such horrible things? Had the people which knew no God but known these secrets of Eternity, certainly they never would have contemned and neglected them. Go to now, O ye sonnes of men, Because I have called, and ye *Prov. 1.*
refused, I have stretched out my 34.
hands, and no man regarded; I will also laugh at your calamity, 26.
I will mock when your fear cometh: when your fear cometh as desola- 27.
tion,

258 *The eighth Considerat.*

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*Matth.
25.41.*

tion, and your destruction cometh as a whirlwind, when distresse and anguish cometh upon you, when Eternity shall suddenly overtake you. If Death seize upon you in this miserable state and condition, there is then no hope of mercy: The gate is presently shut, there is no opening of it: The sentence of condemnation is past, there is no repealing of it, Depart ye cursed into everlasting fire, prepared for the Devil and his Angels.

Watch therefore, good Christians, watch, I say: The Judge stands at the gate. That may happen in a minute, that you may be sorry for for all Eternity. Anthony the Great; in a certain Sermon which he made to his people, spake thus unto them, Dearly beloved brethren, in matters of this life we have a care to make good bargains, we will be sure to have a penyworth for a peny. I lay out, for instance, so much money, and I have the worth of it in wares; I give so many crowns, and I have so many bushels of wheat;

*Matth.
11. 12*

wheat; so many pounds, and I have so many quarters of Malt. But we are not so wise in heavenly matters, we will not give things *Temporal* in exchange, for things *Eternal*. *Eternal* life is a thing not worth looking after, we much undervalue it, we will scarce give any thing for it, we will not take any pains or labour to obtain it. And yet what is our labour, suppose the greatest we can undergo? If it be compared unto life *Eternal* the reward of it, it will not amount to so much as one halspenny in respect and reference to a *Million* of Gold. For what saith the *Psalmist*? *The dayes of our life are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.* But suppose a man should live an hundred years, to speak with the most, and all that while serve God zealously and faithfully, were it not time well sent to gain *Eternity*? were not the labour well bestowed to purchase a kingdome?

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I do not mean a kingdome to continue for an hundred years onely, but throughout all ages; not an earthly kingdome, but the kingdome of heaven. Therefore, Christian brethren, be not puffed up with vain-glory, be not ambitious after worldly honour, be not wearied out with well-doing, be not cast down with afflictions, do not sink under the burden of the Cross, but bear it patiently and cheerfully, rejoycing with the Apostles *that ye are counted worthy to suffer: For I reckon, saith S. Paul, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Let no man when he hath forsaken the world, think that he hath forsaken any great matter. For what is earth in comparison of heaven? It is but a Centre to the Circle, a Minute to Eternity, a Drop to the Sea, and a Grain of dust to the Dry land. What are our riches? Fading, and uncertain moveables. We are soon taken from them, or they from us. Though with much ado we keep them

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them as long as we live, yet whether we will or no, we must part with them when we die: we cannot carry them to our graves. Why do we not then make a vertue of a necessity? why do we not willingly part with them whilest they are ours, seeing that shortly we must part with them, whether we will or not, when death attacheth us for a debt due to Nature, & then they can be no longer ours? Why do we not lay them out like good Merchants for the *Margarite* or precious pearl of *Eternal* life? Thus sweetly goes on *Athanasius*: But must leave him, and draw to a conclusion.

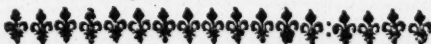
Pachomius was wont, whensoever he felt any unlawful thoughts or desires arise in his mind, to drive them away with the remembrance of *Eternity*: and if at any time he perceived them to rebel again, he still repelled them by meditating seriously upon *Eternity*, the *Eternal* punishments of the damned, the torments without end, the fire that never goes out, and

*Lam
Jus*

and the worm that never dieth. And here I will conclude this consideration with the exhortation of the same *Pachomius*; Before all things, saith he, let us every day think upon the last day; Let us in time remember *Eternity*; Let us every minute we have to live so live as if we lived in fear of everlasting torments, that so by the mercy of God in Jesus Christ we may for ever escape them.



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To him be glory both now and
for ever Amen 2 Pet: 3. 10.



Because man shall go to his ETERNALL
habitation, Eccles:
Alas? how vnlike are the houses of
ETERNITIE? One of them we must
inhabit. we must either for ever rejoyce
in heaven. or for ever burne in hell.

Matth
II. 1.



THE NINTH
CONSIDERATION
upon
ETERNITY.

The first Conclusion.

NO man living is able in word to expresse, or in thought conceive the infinite space of *Eternity*. Between a true man and painted man, true fire and a painted fire, there is a great deal of difference; and yet these are in some kind one like unto another. But between our common fire and the fire of Hell, between the sorrows of this life and the pains of Heil, there is no comparison, no proportion at all. For this life, and the sorrows of
this

John
15. 6.

this life are measured by space of time; but the life to come, and the sorrows thereof cannot be measured by any thing but onely Eternity, which also is without measure. This doth our Saviour most elegantly expresse in the Gospel of S. John, by the parable of the Vine-branch, *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* In these words is Eternity briefly and plainly described: for mark the words well; they runne not in the future, *He shall be cast forth, and shall wither, and men shall gather them, and shall cast them into the fire, and they shall be burned:* I say they run not in the future, but all in the present tense, *He is cast forth and withered, and men gather them and cast them into the fire, and they are burned. They are burned.* This is the state and condition of the damned, *They are burned*, that is, *alwayes burning.* When a thousand years are past and gone, as it was in the begin-

beginning, so it is still, *They are burned*: And when a thousand and a thousand more yet are gone, *As it was, so it is, They are burned*. And if after certain millions of years the question be asked, What is now the state and condition of the damned? What do they? What suffer they? How fares it with them? There can be no other answer made but this, *They are burned*, still burning, *continually, inattenuably, Eternally*, from one age to another, even for ever and ever. Upon this place excellently saith Saint *Augustine*, One of these two must *August* needs be the condition of the vine-branch, either it must abide in the vine, or else be cast into the fire: if not in the vine, then certainly in the fire. But that it may not be cast into the fire, let it still abide in the vine.



The second Conclusion.

IF those men which do still continue in their sinnes, did but
 N know

John
15. 6

Matth.
16. 27.

know how near they are unto Eternity, and everlasting torments; if they did consider well with themselves, how that God in a moment, in a breath, in the twinkling of an eye (as we speak) may suddenly take them away in their finnes, and deliver them up unto death; Then surely, if they had it, they would give all *Spain*, all the treasures of *Asia*, all the gold of *India*, yea all the world to obtain but one hour to confess their finnes, to repent them of the same, and to ask God pardon and forgiveness: They would not, certainly they would not, still hug and embrace their finnes, they would not every day multiply them as they do, they would not lodge them every night in their bosome, and lie snorting in them. *For what is a man profited, if he shall gain the whole world, and lose his own soul? Though thou losest every thing else in the world, yet, O man, have a care to keep thy soul. It were needless here to reckon up a Catalogue of the Martyrs of*
Christ

Christ in all ages. There are whole books of them in great volumes: they are recorded to all posterity, and their names shall be had in everlasting remembrance. But the greatest honour that we can do them is to follow their good example, to learn of them Christian fortitude and magnanimity, to fear God more than man, *God which is able to destroy both body and soul in Hell, rather than man which can onely kill the body, but is not able to kill the soul;* to love God more than all the world; to be willing to part with all for Christ, to lay down our lives for Christ, to lose all to save our souls, and gain Eternity. I will conclude here with that excellent exhortation of Saint *Augustine*; *August.* What then shall we do, brethren? What? What else but whilst we have time amend our lives: where we have done amiss do so no more; become new men: That what is threatned and shall certainly come upon wicked and ungodly men, may not fall upon

John
15. 6

us ; not because we shall not be, but because we shall not be like unto them. Whatsoever is written in the Scripture, is written for our learning, it is the voice of God. Observe and make good use of what you read: Whatsoever we suffer in this life is but the gentle rod of our most merciful Father, who correcteth us here, as his dear children, that we be not tormented with the damned hereafter. Why then do the light afflictions of this life seem so grievous unto us? Why do we even tremble, and quake for fear, when we do but hear of them? The most grievous sufferings of this life, if we judge aright of them, in comparison of everlasting fire, are very small, yea indeed none at all.



The third Conclusion.

AMongst Christians, God knoweth, there are a great many, that either believe there is neither
Heaven

Heaven nor Hell, or else if they did truly believe it, they would certainly live otherwise then they do. As concerning such men, the question may be very fitly asked, *When the Sonne of man cometh, shall he find faith upon the earth?* *Luke 18.8.* Some there are that would fain be thought to be true believers; They confess it indeed with their mouthes, but dissemble with their double hearts: If their words may be believed, they may go for true believers; but if their lives be examined, they may be thought to be no better then Infidels. They never think upon *Eternity*, or very seldome; and when they do, they do but think upon it and there is all; it is gone in a thought, they never weigh well with themselves what it is, they never seriously meditate upon it, they never rouse their understanding to be intent upon it, they never bend their wills and affections to seek after it, they never imprint it in their deep cogitations that so they may remember it. They scarce begin to think upon it, but

John
15. 6

their minds are presently somewhere else, their thoughts go a wandering, their imagination is working upon somewhat else. And if at any time some sparks of devotion and godly desires arise in their hearts, they are presently quenched and choked with cares of this world, with multitude of business, with profits or pleasures, and such like. And thus miserable men they stop their ears and close their eyes, and without fear or understanding they run hoodwink in the way that leadeth to *Eternal* death. It is observed by the holy Fathers of the Glutton in the Gospel, that he never lifted up his eyes till he was in torments: All his life long they were shut against the poor and against all godliness: He opened them not till he was in Hell, when it was too late. And it is no marvel that so many men run blind-fold to the house of slaughter, and *Eternal* sorrow: For the way is very broad and pleasant, smooth and plain, a man can hardly go out of it, there is no
feat

fear of losing himself till he comes to the end thereof. Then he shall perceive that all the while he was travelling, he was quite out of the right way : then I say, when there is no returning back again. Many would like this way well, if there were no end thereof : For, though it rides merrily, it ends miserably : and therefore they do wisely, that leave the great roade, and travel on in the rough way ; that choose rather to go through bryars and thorns unto an *Eternal Paradise*, then through a pleasant *Paradise* to an *Eternal Prison* ; that resolve with themselves to break through all difficulties ; counting it better to go on weeping and mourning in the narrow way of salvation, rather then laughing and rejoycing in the broad way of destruction. Most true it is which Iob speaketh, *As the cloud is consumed, Iob 7. 9.* and vanisheth away ; so he that goeth down to the grave, shall come up no more : He shall return no more to his house, neither shall his place know him any more.



The fourth Conclusion.

WHOsoever useth to descend into a deep and serious consideration of *Eternity*, he will be so farre from living licentiously and wantonly, that you shall hardly ever see him laughing heartily. It hath been observed of as many as have been raised from the dead, and turned again unto life, that they were scarce ever seen to laugh at all. In particular it hath been observed of *Lazarus* of *Bethany*, whom Christ loved. He and they, as many as have been raised from the dead, might truly say with the *Preacher*, *I said of laughter, It is mad; and of mirth, What doth it?* Not without cause in this doth *Cyril* of *Alexandria* confess himself to be fearful; For he saith thus, I am afraid of Hell and the punishments thereof, because they have no end: I am afraid of the devouring worm, because it never dieth. *Oh that they were wise, that they understood this, that they would*

John
15. 6.

Eccles.
2. 2.

Deut.
32. 19.

would consider their latter end! Whosoever is not bettered by the consideration of *Eternity* (I dare boldly say, and think I may say it truly) either he hath no faith at all ; or if he hath any faith, he hath no heart at all ; or at the best it is but an heart that is dead and without all sense. It was the witty saying of a learned man, That marriage was a short and a sweet song, but that it had a long and a doleful close : So we may most truly say of all the pleasure that we take in sinne, that it is a short and a merry song, but it ends in mourning and lamentation ; or rather it is a song *short* for time, and *sweet* for tune as long as it lasteth : for it runnes much upon *quavers* and *semi-quavers* of *mirth* and *jubilation*. But the *time* suddenly changeth, and the *tune* is altered : for there followes without any rest the *larges* and *longs* of *sorrow* and *lamentation* ; which cannot be measured by any *time*. For the torments of Hell are *Eternall*.

Oh Eternitie , Eternitie , Eternitie.



The fifth conclusion.

WHensoever we speak of Eternitie , we speak alwayes with the least , but we can never speak too much of it. Whatsoever is said comes short of it. No words can utter it, no figures number it, no time can measure it. For Eternitie is of this nature , take from it what you will, it is still the same. It is neither increased by addition , nor diminished by subtraction. Suppose there were subtracted from it so many years as there are starres in the firmament , drops in the sea, sands on the shore, leaves on the trees, grass in the field, motes in the Sun , dust on the earth : What remains ? As much as there was, before the Substraction. Suppose there were so many years added to it : What then is the Result ? The same that it was before the addition.

The

John
15. 6

The totall summe is neither more nor less, then what it was, that is, Eternity.

As long as God is, so long shall the damned be tormented. This we have shadowed out before by some similitudes and resemblances, unto which we will adde one more out of *Bonaventure*. If one of the damned, saith he, should weep after this manner, That he should let fall but one tear in an hundred years, and those tears should be kept together so many hundred years till they would equall the drops of the sea: Alas! Alas! (Not to speak of the sea) How many millions of years must needs passe before they can make one little river! or if they should at length make a whole sea of water; yet even then it might truly be said, *Now Eternity beginneth*. And if he should weep again after the same manner till he made another sea; yet then also it might be said again as truly as before, *Now Eternity beginneth*: and so on forwards for ever. Let no man
once

John
15. 6.

once doubt of the truth hereof ; for between that which is finite and that which is infinite there is no proportion. But this seems wonderfull and strange unto us , because our imagination cannot conceive it : It cannot reach unto that which is so farre remote ; It cannot penetrate into that which is infinite, for that is impenetrable. And this is the reason that our understanding is so hardly drawn to the consideration of *Eternity* ; because it blusheth in a sort, and is ashamed , or else for indignation cannot endure to tire it self in the search of that which cannot be found out. But let us put away this foolish and shameful modesty, and let us force our understanding to the due and serious contemplation of *Eternity* , and let it be our daily exercise to be still meditating upon such similitudes as may in some sort shadow it out, and represent it unto us : And so shall we never do amiss. Say what we can, think what we will, imagine so many millions of millions of years

years as it is possible for the mind of man to conceive, we shall still come short of the measure and length of *Eternity*: The years of *Eternity* are more, farre more, yea infinitely more. This is certain, and without all controverſie.

The Prophet *Daniel* ſignifieth the incomprehenſible dimension and length of *Eternity* in theſe words, *They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turn many to righteouſneſſe as the ſtarres for ever and ever.* Mark theſe words, *For ever and ever.* As if he ſhould have ſaid, No words are ſufficient to expreſs the nature of *Eternity*. It is *for ever and ever*: Here is all that I can ſay of it: Though more might be ſaid in reſpect of its own nature, yet I am not able to ſay more. Obſerve his *Auxeſis*, or his augmentation of it by multiplication; *For ever*, that is, for *Eternity*: but he thinketh that not ſufficient, and therefore he doubles it, *and ever.* And yet in the Latine

Dan.
12.3.

John
15. 6.

It is expressed more fully, in these words, *In perpetuas Aeternitates, To perpetual Eternities*: Mark here, he saith not, *In Aeternitatem, To Eternity* barely in the *Singular number*; but *In Aeternitates, To Eternities* in the *plural*, as if one were not enough: neither doth he rest here indefinitely, saying *To Eternities*, nor yet doth he adde any finite terme, because none can express it, but an infinite, *Perpetuas, Perpetual*; *In perpetuas Aeternitates, To perpetual or Infinite Eternities*. Now if one *Eternity* is without end, what are two? what are ten? what are an hundred? what are infinite? If we should multiply the great year or years a thousand times, it would not amount to the least fraction of the numberless number of *Eternity*. They say that the eighth celestial *Orb* or *Sphere* is moved wonderful leisurely beyond all comparison: For though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its

OWN

own proper circuit but once in thirty six thousand years, and this space of time they call *The great year*, or *Plato's year*. But compare this with *Eternity*. and it will appear to be but a moment, but an instant, but a minute, indeed nothing at all. It is a true saying of *Boetius*, that an instant or point of time, and ten thousand years, compared together keep better proportion, then ten thousand years and *Eternity*. But hear what Saint *John* saith, *Little children, it is the last time, or the last hour*. And this he said one thousand six hundred years ago. It is most true therefore what Saint *Augustine* saith, Whatsoever hath an end, that thing is but short. *Eternity* is a word consisting but of four syllables, but it is a thing without end. Therefore set thy love upon *Eternity*. Let Christ be thy end, and thou shalt reign with Christ without end.

1 John
2.19.

August.

The

The sixth conclusion.

John
15. 6.

IT is not to be believed that any man that hath but the least smack of true Religion can be so farre carried away by his impotent and unruly passions (if he be not as bad as a beast, ruled merely by sense, and serving onely his sensual appetite : For the wicked and ungodly man, even then when he is almost swallowed up in the deep pit, whereinto his sinnes have plunged him headlong, even then, I say, doth but laugh at it, regards it not, is not a jot troubled at it) It is not to be believed, I say, that any man that hath any Religion at all in him, can be so far carried away by his headstrong and unbridled passions, but if he will spend a part of an hour every day in meditating upon *Eternity*, yea if he will but once in a week seriously think upon it, he will mend his manners, he will change the course of his life to better, he will certainly become a new man : Of

a proud man, he will become humble and lowly; of an angry man, he will become mild and gentle; of an unclean man, he will become chaste and continent; of a drunken man, he will become sober and temperate. He will put on, not the outward, but the inward habit of a true religious and godly man. He will become such a one, not in clothes and outward expression, but in heart and inward affection. Neither will he rashly and unadvisedly, slightly and negligently, upon a spurt all at once on the sudden passe from one extreme to another: (such alterations are not good, neither will they continue long.) But he will again and again weigh the matter well with himself, he will consider well upon it, he will fasten his serious thoughts upon it, he will often revolve in mind *Eternity Eternity Eternity*, that shall never have end, end never, never end; which shall last throughout innumerable, incomprehensible, infinite.

John
15. 6.

nite ages. This will he do with consideration and attention, and often ruminare upon it, as beaſts chew the cud. Meat though never ſo good and wholeſome, if it be not chewed in the teeth, prepared in the mouth, digeſted in the ſtomach, turned into blood, and diſtributed by the veins into all the parts of the body, turns to poiſon rather then to nourishment, begets all manner of diſeaſes, is retained perhaps ſometime in the body, but doth more harm then good, were a great deal better out then in. Even ſo the thoughts of Death, Judgement, Heaven and Hell are good and wholeſome, godly and holy, but none more then the thought of *Eternity*, which may worthily be called the *Quinteſſence*. But as it is with meat, not the taking of it meerly into the mouth, but the good digeſting of it in the ſtomach, the turning of it into good blood in the liver, and the diſtributing of it into all the parts by the veins, nourisheth the body : So it is with theſe precious thoughts of *Death*,
Judge-

Judgement, Heaven, Hell, and Eternity: not the bare thinking upon them, but serious thinking upon them with our selves, setting apart all cares and worldly distractions, the pondering of them well in our hearts, and the often ruminating upon them, this is it that feedeth and nourisheth the soul. If this be not done, the rest is to little purpose: without this even the reading of the holy Scripture is fruitlesse, the hearing of the word preached is unprofitable. Many hear Sermons often, read the Scripture over and over again, and yet are little bettered by it, because they do not meditate upon what they have both read and heard. VVhen they hear, what comes in at one ear goes out at the other: when they read, the eye is no sooner off from the book, but what was read is soon slipt out of memory. Before they can practice what they have heard or read, they have quite forgotten what they should do. Therefore if we will read or hear with profit, we must spend

ff.

Luke
2.19.

spend some time in meditating and pondering with our selves what we have read and heard. This lesson we may learn of the blessed Virgin the mother of our Lord, *But Mary kept all these things, and pondered them in her heart.*

John
15. 6.

The seventh Conclusion.

Matth.
7.13.

14.

Luke
13.21.

August.

FEW or none believe, or else do not well understand and weigh with themselves these words of Christ, *Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.* This again our Saviour repeats by the mouth of S. Luke, *Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able.* Whosoever laughs at this faith, and therefore will not believe because he doth not see;

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when that shall come to passe which he did not believe, he shall blush and be confounded, he shall be confounded and separated from the blessed, he shall be separated from the blessed, and have his portion with the damned.

Hieronymus Platus reports of a certain woman, that hearing *Bertoldus* a powerful man in the Pulpit inveigh very vehemently and bittetly against a sinne that she knew her self guilty of, fell down dead in the Church; and after a while by the blessing of God upon the prayers of the Congregation coming again unto her self, related unto them what she had seen in this trance, saying thus, Me thought I stood before Gods tribunal, and threescore thousand souls more with me, called together from all the parts of the world, to receive their final sentence: And they were all condemned and adjudged to *Eternal* torments, but onely three. Oh! what a fearful thing was this! I should hardly believe this womans relation, but that I believe

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Matth.
7.13.

14.

John
15. 6.

Iob
10.22.

lieve Christs asseveration in the Gospel, *Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: And again, Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* It may seem strange to flesh and blood that God the Father of Mercies should pass the sentence of condemnation upon so many, I do not say threescore thousand, but threescore thousand thousand: and what man would believe it, were he not perswaded of the truth thereof, upon the consideration of the sovereign and infinite Majesty of God which is offended; the unutterable malice of sinne which is committed, and many evident testimonies of Scripture by which it is plainly proved; *Iob trembles at it, saying, A land of darknesse, as darknesse it self, and of the shadow of death, without any order, and where the light is as darknesse, or according to the Latine, where there is no order, and where everlasting horreur dwelleth.*

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Saint

Saint Matthew affirms as much in
the words of our Saviour, *Depart Matth.*
from me ye cursed into everlasting 25.41.
fire. Let us consider these things
well with our selves, and whilest
we have time let us wash away our
sinnes with the tears of repen-
tance, for fear least God suddenly
snatch us away, and give us our
portion to drink with hypocrites in
the bottomless pit of Hell, where
there is nothing but weeping and
gnashing of teeth, where the worm
never dieth; and the fire never goes
out, from whence there is no re-
demption, no redemption, I say,
and again I say, no redemption;
No, not any comfort at all, not so
much as a little drop of cold water.
If the godly themselves, who are
in the state of grace and in the fa-
vour of God, whose minds and
wills be good, if they I say could
sufficiently conceive from what
grievous torments they shall be de-
livered at the day of judgement,
and into what unutterable and un-
conceivable joyes they shall enter,
without doubt they would use no
delay,

delay, they would not let an hour pass, but out of hand they would take their leave of all vanities, forsake the world, and leave the dead to look after the dead: But as for themselves, they would be daily and hourly well employed about their Masters business, alwayes studying to please God, ever lauding and praising him for his goodness and mercy towards them, in blessing them in part here in this world, and giving them an assured promise of everlasting blessedness in the world to come, for delivering them from the torments of Hell, and giving them entrance into the joyes of heaven. It is the saying of Saint

Gregor. Gregory, The evils of this present life seem the more hard unto us, the less we think upon the good which shall follow hereafter; And because we consider not the exceeding great rewards which are laid up for us, therefore we count the afflictions of this world grievous to be born: whereas if we did lift up our minds, and raise
our

our thoughts to the contemplation of those things which are *Eternal*, and not subject to any change; if we would have an eye unto *them* & set our hearts upon *them*, we would certainly count the sufferings of this life, & whatsoever hath an end, to be as nothing; & again, *joy in tribulation* is a song in the night: For although we are outwardly afflicted with the sense of sorrows *Temporal*, yet we are inwardly comforted with the hope of joyes *Eternal*.

Much after the same manner reasoneth S. *Augustine*: If thou wouldest but attend, saith he, unto what thou shalt hereafter receive, thou wouldest count all the sufferings of this present life to be but light, and altogether unworthy of the glory which shall be revealed. For brethren, (to speak of the worth of things) for *Eternal* rest a man should be content to undergo *Eternal* labour, and for *Eternal* joy willingly suffer *Eternal* sorrow: But if the labour and sorrow were *Eternal*, when should a man come to rest and joy

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August.

joy *Eternal*? Therefore upon necessity thy tribulation must be but *Temporal*, that so at length thou maist receive a reward which shall be *Eternal*. For hang up the scales, and put *Eternity* in one, and a thousand years in the other: what do I say, a thousand years? yea ten thousand, yea an hundred thousand, and yet more, a thousand thousand, they are all too light to weigh with *Eternity*; there is no comparison between them. And yet further, to make them more light, As they are but *Temporal*, so likewise they are but *short*, and of no continuance, they last but for a few winter-dayes, when they are at the shortest, or rather but for one day, and that a short one; the day of this life which is soon past, and they are gone. Though a man therefore should suffer all his life long even to the last breath, though he should suffer, I say, labours, griefs, sorrows, imprisonment, scourges, hunger, thirst all his life long, even to the last breath, yet his sufferings are

are but short, because his life is but short. For the dayes of our pilgrimage are but few, though evil, 47. 9. as Jacob told Pharoah. And Man that is born of a woman is of few dayes: though as Job Job 14. complaineth, full of trouble. And 1. Behold, saith David, thou hast Psal. made my dayes as an hand-breadth 39. 5. (and that is but a short measure, and yet he goeth further) and mine age is as nothing before thee. And as our life is short, so is our Affliction light, but it worketh for us a far more exceeding and ² Cor. 4. Eternal weight of glory: when this short life and light labour is ended, we shall inherit everlasting life, an Eternal Kingdom, and felicity without end: we shall be made equal to the Angels, heirs Rom. 8. of God, and joynt-heirs with 17. Christ. Oh! For how little labour how great a reward! And again, Augustine in another place, The thoughts of God are very deep. Where is the thought of God? and what is his purpose? He letteth the rains loose for the present, but af-

terwards he will draw them in. Do not rejoyce and sport thy self, like the fish in the water, which having got the bait in her mouth, playeth up and down, but being struck with the hook in the jaws, may be pulled up at the fishers pleasure. The time which seems long unto thee is indeed but short, very short. For what is the life of man compared with *Eternity*? Wouldest thou be patient and long suffering? Consider Gods *Eternity*: Dost thou onely consider thine own days, which are but few and short, and dost thou think that in them all things shall be fulfilled; That the wicked should be condemned, and the godly crowned? Wouldest thou have all these things fulfilled in thy few and short dayes? God shall fulfil them in his own time. God is *Eternal*, God is patient and long-suffering: And thou sayest, But I cannot be patient and long-suffering, because I am not *Eternal*. But thou mayest be if thou wilt: For do but joyn thy heart to Gods
Eter-

Eternity, and thou shalt be *Eternal* with him: If thou beest a good Christian, and well instructed in the fear of the Lord, thou wilt certainly conclude, God hath reserved all unto his own judgment. The good and godly men are troubled and afflicted: For God chastiseth them as his own children. But the wicked and ungodly men come into no such trouble and affliction: For God casteth them off, and condemneth them as aliens. A certain man hath two sonnes; He chastiseth the one, and letteth the other go without any chastisement: The one, if he goes never so little awry is presently buffeted, whipped and scourged; the other, let him do never so ill, he never hears of it, he is not so much as once rebuked for it. What is the reason: He that is punished, is the fathers heir; and he that goes unpunished is disinherited. For what should the father do? He sees there is no hope of him, and that he is past grace, and therefore he lets him alone to do what he

listeth. But yet notwithstanding, the sonne which is ever and anon punished for the least offence, will be ready to bemoane & deplore his own case, and count his brother happy which goeth unpunished. He will, I say, unless God hath given him a wise and understanding heart, to know what maketh for his own good. He will be apt to say in his heart, My brother followeth all ill courses, taketh his pleasure, wasteth his means, doth what seemeth good in his own eyes, is ever breaking my fathers commandement, and hath never an ill word for it. But the case is otherwise with me: If I be but out of sight never so little while, if I go but to the next door, if I do but step aside, stirre but a foot, but an inch beyond my bounds, presently I am called in question, Sirrah, where have you been? there is no hope of pardon, I am sure to smart for it. This is my case. And I say, Thou art in a farre better case then thy brother; and if thou beest not a fool, thou wilt think
so

so too: For in that thou art corrected, it is a sign that thou art best beloved. If thou thinkest only upon thy present state, it cannot but seem grievous unto thee: But if thou hast an eye to the Inheritance which is reserved for thee, again it cannot but seem joyous unto thee. For the assurance of thy future reward will quite take away the sense of the present smart.

Hither may be added out of the same holy Father that which followeth, as the summe of all that hitherto hath been said. How great and wonderful is the mercy of God! He saith not, Labour thou for ten hundred thousand years together; nor yet, one thousand years, nor yet, five hundred years. But what? Labour whilest thou livest: it is but for a few years; after that thou shalt have rest, such rest as shall have no end. Consider this well with thy self, Thou art enjoined to labour but for a few years, and amidst thy labour are not without some joy, not a day

passeth in which thou mayest not receive comfort and consolation. But rejoyce not thou after the manner of the world, but as the Apostle exhorteth, *Rejoyce in the Lord alwayes: and again I say, Rejoyce: Rejoyce in Christ, Rejoyce in his word, Rejoyce in his law.* For it is true which the Apostle saith, *Our light affliction, which is but for a moment, worketh for us a farre more exceeding and Eternal weight of glory.* Consider what a small price thou art to give, but the husk of an Akorn, for everlasting treasures: The husk of thy short labour: for rest *Eternal.* Hast thou joy for a time? Do not trust too much to it. Art thou sad and sorrowful for a time? Do not despair of joy and comfort. Neither let prosperity pusse thee up, nor adversity cast thee down. God hath promised unto thee *Eternal life*: Therefore contemn *Temporal felicity.* He hath threatned *Eternal fire*: Therefore contemn all *Temporal sorrows.*

Phil.

4. 4.

2 Cor.

4. 17.

To

To conclude then with the same divine Author, Let us therefore be in love with *Eternal life*; and thereby we shall come to know how much we ought to labour for the obtaining of it: For we see that those men which are lovers of this present life, which is but temporal, and shall shortly have an end, labour with might and main to preserve and prolong it as long as they can. And yet they cannot escape death: For that at one time or other will seize upon them. All that they can hope for, is but to put it off for a little time. When death approacheth, then every one is labouring and seeking to hide himself, ready to give and part with any thing that he hath to redeem his life. He sends for the Physician, he will be ruled by him in any thing, he will take any thing at his hands, he will suffer any thing, purging, bleeding, cupping, scarifying, and what not? You see, what charge a man will be at, and what pains he will voluntarily endure, to live here

though but for a short time : And yet he will scarce be at any charge, or take any pains, after this life ended to live for ever. Brethren, it should not be so. If there be such labouring and watching, such sending and going, such running and riding, such spending and praying, such doing and suffering, to live here a while longer : What should we not willingly do and suffer to live for ever ? And if they be accounted wise, which labour by all means they can to put off death a while longer, being loth to lose a few dayes : What fools are they which live so, that finally they lose the day of *Eternity* !

Think upon those things well with your selves, O mortal men, and foresee the day of *Eternity*, whether of joy or of torment, before it cometh. For although all other things pass away, yet *Eternity* still remaineth, and shall never pass away.

CHAP. I.

*The Punishment of Eternal.
death.*

THe Messenians had a certain prison or dungeon under earth void of air & light, and full of Hellish horreur: which as it was a most dismal place, so had it also a glorious title; for it was called the *Treasure-house*. This prison or dungeon had no doors at all to it, onely one mouth, at which the prisoners were let down by a rope, & so it was stopped up again with a great stone. Into this *Treasure-house* was *Philspæmen* that great Emperour of Greece cast, and there by poyson he ended his life; God also hath his *Treasure-house* under earth, if I may so speak: But, I pray you, what a one is it? It is of most wicked and ungodly, desperate and damned men.

Attolinus a Tyrant of Padua (as *Jovius* reporteth) had many prisons so infamous for all kind of miseries and torments, that who-

whosoever were cast thereinto counted their life misery, and their death happinesse. Death might come in there without knocking, he was so welcom unto them, and so long look't for. For this was their hard usuage, They were laden with irons, starved with hunger, poison'd with stench, eaten up with vermine, and so in a most miserable manner they lived, and died at length a long and a lingering death. There every one was judged most miserable, but he that was dead and could feel no misery. Whilst they lived it was a punishment worse then death to have their habitation amongst the dead. For the dead bodies lay on heaps rotting amongst the living in such manner, that it might be truly said there, That the dead killed the living.

But the very worst of these prisons is a *Paradise*, and a most pleasant place, if it be compared with the infernal prison of Hell. Whatsoever misery was suffered in *Affinius* his prison, in this regard it

was tolerable, because it was of no long continuance, being to last no longer then a short life, and quite vanishing away at the hour of death. But the Treasure-house of the damned, which is Gods prison, is void of all comfort: The torments thereof are intolerable, because they are *Eternal*. Death cannot enter in there, neither can those that are entred get out again: But they shall be tormented for *evermore*. For *evermore*? What a fearful thing is this! They shall be tormented for *evermore*. It was a most true saying of *Cassidorus*. As no mortal man can apprehend or understand what the *Eternal reward* is, so neither can any man conceive or imagine what that *Eternal torment* is.

The *Persians* had a prison into which a man might enter easily, but being once in, could get out no more; or if he did, yet very hardly. And therefore it was called *Lethe*, or *Oblivion*. It is an easie matter to descend down into Hell; but to ascend up again it is altogether im-

impossible. Was ever any heard to return from Hell? This prison of Hell is not without just cause called *Lethe*, or *Oblivion*. For God is so unmindful of the damned, that he will never remember them to have mercy upon them. Hell is called the *Land of Oblivion* or *Forgetfulness*, and that for two reasons (as a godly and learned Writer observeth) First, Because, saith he, they remember God no more for their good, neither have they any memory at all of things past, but such as doth afflict and torment them. All their pomp and glory, pleasures and delights, are quite forgotten, or else not remembered without grief and sorrow. Secondly, To those that are in this horrid Region, and lake of fire, God hath forgotten to be gracious, and merciful, neither will he send his angels at any time to minister unto them the least comfort: If once in, there is no coming out again. For what said *Abraham* unto the rich Glutton frying in Hell; and desiring him
to

to send *Lazarus* to cool his tongue with a drop of water? Between us *Luke* and you there is a great gulf fixed, 16. 26. so that they which would passe from hence to you, cannot; neither can they passe to us, that would come from thence. Oh gulf full of horreur and despair! Oh Eternity of torments, the very thought whereof is able to make a stout man quake and tremble! The wicked and ungodly men dig their own graves, and dwell therein for evermore: But what manner of graves do they dig? They dig as deep as Hell, where the rich Glutton was buried, from whence he *Luke* lifted up his eyes in torments and saw Abraham afarre off, and *Luke* *Lazarus* in his bosom, to his greater torment. Oh what a terrible deep is this! Oh what a fearful grave is this! Who lieth here? He that suffered *Lazarus* to lie at his gate, having no compassion on him. How is it with him now? He lodgeth in flames of fire instead of his soft bed: he is scalded with thirst, and his sweet cups are taken from

from his mouth ; his table is removed, and he hath no other food but fire and brimstone ; he is not now dancing and exulting for joy, but gnashing his teeth for hellish desperation. They that are shut up in prison here in this world, have hope for their comfort ; it may be they shall be delivered , and redeemed out of prison : But from Hell there is no deliverance, no redemption, no not so much as any hope at all, but *Eternal* desperation.

Ezek.

20. 47.

Gri

It is a short, but a terrible Sermon that God preacheth by the Prophet *Ezekiel* in these words, *Say to the Forrest of the South, Hear the word of the Lord, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: The flaming flame shall not be quenched. How many tall Cedars, how many wicked and ungodly men flourish and wax green in this life for prosperous successe in all outward things, and yet are dry and withered for want of virtue! Hear this therefore every green,*
and

and yet dry and withered tree, I will kindle a fire saith the Lord, and the flaming flame shall not be quenched. In Hell, whither you make such great hast. there are no Holy-dayes, no Festivals, no set times in which the fire shall cease burning. There is *Eternal* grief, *Eternal* death, *Eternal* sorrow, without the mixture of the least comfort. Night and day there is no rest, no sleep at all, but continual watching and waking for grief and anguish, and intollerable torments in everlasting fire. There shall you alwayes have your being, that you may alwayes be tormented: There shall you alwayes live, that you may alwayes die. If you will not believe me, believe Saint *Augustine*, whose words are these; *August.* The ungodly, saith he, shall live in torments: but they which live in torments shall desire, if it were possible, that their life were ended. But death hears them not, there is none to take away their life; Their life shall never end, because their torments shall never end.

But

But what saith the Scripture? The Scripture doth not so much as call it life. For life is a name of comfort : but what comfort can there be imagined in tortures and torments, frying and broyling in everlasting fire? But what doth the Scripture call it? *The second death*, that is, a death which followeth after the first and natural death which is common to all men. But how can the second death be called a death, seeing that he that hath part therein never dieth? We may better indeed expresse what it is not, rather then what it is. As it cannot properly be called a death, so it may be truly said that it is no life : And as concerning them that have part therein, as they cannot properly be said ever to die, so again it may be most truly said that they never live. For so to live, that a man shall alwayes live in sorrows and torments, is not to live. Therefore that life is no life? But the onely life indeed is that life which is blessed; and that life onely is blessed, which is *Eternal*. Again,
we

we have another place in the same Father to this purpose; if the soul liveth in *Eternal* torments, tormented with the unclean spirits, this is rather to be called *Eternal* death, than *Eternal* life. For there is no greater or worse death, then that death which never dieth.

August.

Saint *Gregory* also giveth the *Gregory.* like testimony. In Hell, saith he, there shall be death without death, end without end, because death ever liveth, and the end ever be-
ginneth: there death shall never die. Oh death, how much sweeter wert thou, if thou wouldst take away life, and not compel those to live, who would fain die! But so it is: the number of the years in Hell are without number. It passeth the skill of the best *Arithmetician* to find out the number thereof. God himself knoweth no end thereof. After a thousand thousand millions of years past, there are still as many more to come; and when those also are past, there are yet as many more to come; and still they are as far from the

the last as they were at the first. It is now above five thousand years since *Cain* that slew his brother *Abel*, was cast into the lake that burneth with fire and brimstone : and yet the number of the years throughout which still he is to be tormented, is as great still as it was the first day of his torment ; and after certain millions of years, the years of his torments for their number shall be nothing diminished : It shall be all one as if he were cast into the fire but this present hour. And though the rich glutton mentioned in the Gospel, be tormented two thousand years together, yet still he doth burn, and shall burn for ever ; neither shall he obtain so much as a little drop of water, though he use never so much intreaty, not so much as a little drop of water to cool his inflamed tongue.

These things we often hear of, and when we hear them, we do but laugh at them. Certainly we count it but a light matter to burn
in.

in *Eternal* fire. Here a man might well ask the question, *Where are your tears, O mortal men, ye that are given so much to laughing?* This is our condition: A small losse if it be but a matter of three half pence, will wring great store of tears from us: but as for an infinite and irrecoverable losse, that we can brook easily, we can digest that with laughter. When we are cited to appear at the barre of an earthly judge, then we quake and tremble: But as we are going to Gods Tribunal, (for every day we rid some of our way, we walk on step after step, will we, nill we; and yet as we are going) we sport by the way. When we go to sea, we are afraid of shipwrack: But without either fear or wit we lanch into the deep sea of *Eternity*, and make but a laughing matter of it.

It is the wish of Saint *Bernard*,
 Oh that men were wise! that they
 were wise! Oh that they were
 wise! What then, holy *Bernard*?
 Oh, then would the image of *Eternity*

nity begin to be reformed in them. Then would they order things present wisely, judge of things past understandingly, and fore-see things to come providently.

Ephes.
5. 15.

16.

Gre

Here we have Saint *Pauls* command to the *Ephesians*, and not his wish onely, for his words runne in the *Imperative Mood*, and not in the *Optative*: Brethren, see that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the dayes are evil. The great businesse of our salvation, ought circumspectly, diligently, and carefully to be regarded of us. It is the most foolish thing in the world for a man having but little time allotted him, to spend it prodigally in vain delights, whereas he should like a thrifty Merchant imploy it rather for his best advantage, to purchase a portion in blessed *Eternity*. If we think to gain heaven by sporting, playing and idling, we are much deceived. To be telling of tales, or giving ear unto them when they are told; to be given to our ease, and spend
our

our time in idleness; to be calling for our cups, and sit so long at them till we cannot stand. This is not to redeem the time. But this is truly to redeem the time, To give our selves to labour and study, prayer and meditation; not for a spurt and away, but to hold on in this course constantly unto the end; This, I say, is truly to redeem the time. It is the counsel of Saint *Augustine*, to *August*. steal some time from our worldly businesse. Will any man sue thee at the Common law? Be content, saith he, to lose something, that thou mayest be at leasure to serve God, and not follow suits: for that which thou lovest, is the gaining of time. For as thou givest thy money and buyest bread; so be content to lose thy money, that thou mayest buy rest, and opportunity to serve God: for this is indeed truly to redeem the time.

So ought we to spare for no cost, but willingly part with any thing to gain an opportunity of doing good

Anselm.

good, seeing that the dayes are evil. The dayes of this life are full of sorrows, griefs, dangers, and tentations which ever and anon take from us the opportunity of doing good; So saith *Anselm*. But if we let slip the opportunity of doing good when it is offered, and let our dayes consume away in meer purposes of amendment of life, without bringing them to good effect: from thenceforth it is in vain to look for any opportunity of doing good; we shall not obtain one minute of time; our losse is altogether irrecoverable.

Naz.

Our life, saith *Nazianzen*, is like a *Mart* or a *Fair*: When the day appointed is once over, there is no more buying any commodities. If then we will buy any thing, we must do it quickly, whilest the Fair lasts: We must live godly, whilest we have time to live: We must serve God, whilest we are strong and able. The *Preacher*

Eccles.

9.10.

often beats upon this, *Whatsoever thy hand findeth to do, do it with thy might.* The *Apostle* often spurs

spurs us on to lay hold upon opportunity, and make good use of our time. *As we have therefore opportunity, let us do good to all men: 10.* For, now it is high time to awake out of sleep. Thou sleepest, saith Saint *13. 11.* Ambrose, but thy time sleepeth not, it runneth apace, yea it flies with wings. Happy he, happy they that think upon these things, to do thereafter; that live so, as at the point of death they will desire to have lived; to do such things, as they will rejoyce to have done when they are translated to Eternity. *A light neglect now will prove an Eternal loss.* Whatsoever we think, speak, or do, once thought, spoke, or done, it is *Eternal*, it abideth for ever.



CHAP. II.

The reward of Eternal life.

THe life in heaven is life indeed,
and the most perfect and absolute

Anselm.

lute life of all others, in that it is *animal*, in that it is *humane*, in that it is *angelical*, yea in that it is *divine*. There lives the *Memory*, by the perfect remembrance of all things that are past: There lives the *Understanding*, by the knowledge and vision of God: There lives the *Will*, and enjoyeth all manner of good, without fear of losing it. In like manner liveth there the *Appetite*, both that which is called *Concupiscible*, and that which is called *Irascible*. There live all the *Senses*, and are filled with delights. There is heard no fighting, no lamentation, no grief or sorrow, nor so much as the least sign thereof. There is the most sincere and pure song of joy, without the mixture of the least drop of the gall of bitterness and sorrow. Let the *eyes* be silent, they never saw the like; let the *ears* be silent, they never heard the like; let the *heart* be silent, it could never conceive the like to this life. This life includeth within it self all pleasures, riches, honours, and all the delights of all
lives,

*Naz.**Eccle*
9. 16

lives, senses, and faculties. *S. August.* *Augustine* as it were set on fire with *de Civitate Dei*, the fervent desire of this life, breaketh forth into these words, *How* *cap. 30.* great happinesse shall be there, where there is the presence of no evil, and the absence of no good? where we shall be continually praising God, who is all in all; *Blessed Psal.* *are they that dwell in thy House: 84. 4.* *they will be still praising thee.* All the faculties of our souls and members of our bodies being made incorruptible, shall be ever setting forth the praise of God. There shall be true glory and praise indeed, where neither he that doth give praise and glory can be deceived, nor he to whom it is given can be flattered. There shall be true honour indeed, which shall be denied to none that is worthy, nor bestowed upon any that is unworthy, yea, which none that is unworthy shall desire or seek after; where none that is unworthy shall be permitted to abide. There he which is the giver of virtue, shall be the reward thereof: for he hath promi-

*Anselm.**Jerem.*

31. 33.

*Naz.**Eccle*

9. 10

fed himself; and what could he promise greater and better than himself? The Prophet *Jeremy* is witness of this his promise, in these words, *I will be their God, and they shall be my people. I will be unto them whatsoever with honesty can be desired, I will be unto them life, and health, and food, and plenty, and glory, and honour, and peace, and every good thing: For this is the meaning of these words, God shall be all in all; He shall be the end of our desires. And one great good there is to be found in that blessed City of God, which is not elsewhere to be found, and that is this, That no inferiour there shall envy his superior, but they shall be like members of the natural body compacted together in a friendly and peaceable manner, where the finger desireth not to be the eye, nor the foot the head, but every member is content with his own place. And a little after saith the same Father, There shall we keep an *Eternal Sabbath* of rest, and there shall*

shall we taste and see how sweet the Lord is, we shall be filled with his goodness, when we shall be all in all. O God my God! Thou art Love and Charity, Truth and Verity, true Eternity, and Eternal Felicity.

Another speaketh unto this life, by way of *Apistroph*, after this manner, In thee there is no corruption, nor defect, nor old age, nor anger, but perpetual peace, and solemn glory, and everlasting joy, and continual solemnity. There is joy and exultation, there is an Eternal spring. There is always the flower and grace of youth and perfect health.

Non est in te Heri nec Hesternum;

Sed est idem Hodiernum:

Tibi salus, tibi vita,

Tibi pax est infinita:

Tibi Deus omnia. That is,

Yesterday was with thee never;

But to day is present ever:

Thou hast peace that ever lasteth,

Health and life that never wasterh:

God is all in all.

Psal.
Anselm. 87. 3.

Psal.
 36. 8.

9.

Naz.

Mark
 8. 2.

Eccl.
 9. 16

Glorious things are spoken of thee, O City of God. In thee have their habitation all those that rejoyce: in thee there is no fear; in thee no sorrow. All desires are turned to joyes: Whatsoever a man can wish for is present with thee: Whatsoever can be desired, is in thee in abundance. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the River of thy pleasures. For with thee is the fountain of life: in thy light shall we see light, when we shall see thee in thy self, and thee in us, and our selves in thee, living in everlasting felicity, and enjoying the beatifical vision of thee for ever.

And though this felicity be everlasting; yet a man may obtain it in a short time, and with little labour. I have compassion on the multitude, saith our Saviour, because they have now been with me three dayes, and have nothing to eat. Sweet Saviour, dost thou count it such a matter for us to abide with thee three dayes, and eat nothing?

thing? and why, sweet Jesus, dost thou not rather tell us of the dayes of *Eternity*, and the everlasting joyes wherewith we shall be abundantly satisfied in the kingdome of heaven? God taketh notice of the least service that we performe, and it is precious in his sight: He telleth the very hairs of our heads; and much more then will he tell the drops of blood that are spilt for his sake, and put them up in the bottle of his remembrance.

We may therefore very well cry out with Saint *Hierom*, Oh! How great a blessedness is this, To receive great things for small, and *Eternal* things for *Temporal*; and further to have the Lord our deb-tour! But thou wilt be ready to say, It goes hard to be in sufferings every day; and though all other things might easily be endured, yet death is terrible. Christian brother, I am ashamed to hear thee say so: it is foolishly spoken, and like a childe. Knowest thou not thus much? I know that I

Anselm.

ascend to descend, flourish to wither, am young to grow old, live to die, and die to live blessed *Eternal*.

Iſa. 26.4. ly. Trust therefore in the Lord for ever: For in the Lord Jehovah is everlasting strength.

*Matth.
25.46.*

Again St. Augustine comes unto my mind, who upon the words of our Lord saith thus, Our Lord and Saviour concluded with these words, saying, *These shall goe away into everlasting punishment, but the righteous into life Eternal.* It is life *Eternal* that is here promised. Because men love to live here upon earth, therefore life is promised unto them: And because they are much afraid to die, therefore life *Eternal* is promised unto them. What wouldst thou have? Life? Well, thou shalt have it. What art thou afraid of? Is it Death? Well, thou shalt not suffer it. But they which shall be tormented in Hell-fire, shall have a desire to die; and death shall flye from them. *To live long* therefore is no great matter; yea more, *To live alwayes*, is no great matter; but *To live blessed*, that is a thing

Naz.

*Eccle
9.16*

thing to be desired, that is a great matter indeed.

Therefore thou shalt live in heaven, and shalt never die; There shalt thou live blessed for evermore: for neither shalt thou suffer any evil; neither shalt thou be in fear of suffering; for there it is impossible to suffer any evil. There shalt thou possesse whatsoever thou canst desire; and what thou possessest, thou shalt desire still to possesse. Thou canst not be cast out of possession: And this shall satisfie thee. It was there, that David did expect to have his thirst quenched, and his hunger satisfied.

In thy presence is fulness of joy, at Psal.
thy right hand there are pleasures 16.11.
for evermore: and again, My soul Psal.
thirsteth after thee: and yet again, 141.6.
As for me, I will behold thy face Psal.
in righteousness: I shall be satis- 17.15.
fied, when I awake, with thy like-
nesse. This is a new and a strange
voice for a King: He hath his
table well furnished with all kinds
of dishes: and yet as if he were
hunger-starved he hopes to be fil-

Anselm.

led at anothers table: His own bread and his own wine would not serve his turn, to appease his hunger, or to quench his thirst. There was other bread that he had a mind to, and other liquour that he so thirsted after, the bread of heaven, and the water of life. For what is the plenty and abundance of all the Kings of the earth? It is nothing else but meer want. And what is the dainty fare at their great tables? It is but like the beggers pitcher, if it be compared with the fa-ness of Gods House, and his heavenly rable. Come eat and drink, and be filled, my beloved, shall the King of Heaven say: this feast of mine shall never be ended: there shall come no sorrow after it: As it is *To day*, so shall it be *For ever and ever*. Neither can Saint *Augustine* here contain himself, but he breaks forth again into this exclamation, Oh life of lives surpassing all life! Oh everlasting life! Oh life blessed for ever! where there is joy without sorrow, rest without labour,

*N. x.**Eccl.*
9. 16

bour, riches without loss, health without sickness (there is no such matter in this life) abundance without defect, life without death, perpetuities with corruptibilitie, beatitude without calamitie; where all good things are in perfect charity, where all knowledge is in all things, and through all things; where the Majestie of God is seen in presence, where the mind of the beholders is filled with the bread of life: They alwayes behold Gods presence, and still they desire to behold it; they desire to behold it, and yet without anxiety; they are satisfied with it, and yet without satiety.

And that thou maist understand and know, good Christian brother, that this uperexcellent glory, these celestial riches, this heavenly kingdome is to be bought, hear *Ecclus.* 5. 7. what the same Saint *Augustine* saith; I have to sell saith God, I have to sell; come and buy it. Lord, what is it that thou hast to sell? I have rest: Come and buy it,

Anselm.

it. What is the price of it? The price is labour. And how much labour is *Eternal* rest worth? If thou wilt speak the truth and judge aright, *Eternal* rest is worth *Eternal* labour. It is true indeed; but do not fear: For God is merciful. For should thy labour be *Eternal*, thou shouldest never attain to rest *Eternal*: But that thou maist attain at length to rest *Eternal*, therefore thy labour shall not be *Eternal*; not but that it is worth so much, but that thou maist at length get the possession of it. Indeed it is worth the price, though it be labour *Eternal*, But that it may be purchased and possessed, it is necessary that the price thereof be but labour Temporal. Therefore Christian brethren, let us rouse up our selves, and stirre up one another with this exhortation of Saint *Augustine*, which here followeth.

Naz.

Eccle
9. 16

August.

Let us set before our eyes the life which is *Eternal*, and let us well consider the nature of it, which we shall come the better

to understand, by removing from it, whatsoever we account troublesome in this life. For it is easier to find what it is not, rather than what it is. And yet it is set to sale. Thou maist buy it, if thou wilt. Thou shalt not need to be much troubled or turmoyled about it, for the greatness of the price. The price is whatsoever thou hast, and no more. Never examine what thou hast, but consider what thou art. It is worth thy buying, though thou givest thy self for it. Give thy self, and thou shalt have it. What? Art thou to seek thy self? Art thou to buy thy self? Behold, such as thou art, if thou canst be content to give thy self, thou shalt have it. But thou wilt be ready to say it may be, Alack! I am a wicked man; And such a man perhaps will not be received for good payment: If thou beest not already good, do but give thy self, and by so doing thou shalt become good, and go for current. Do but make a faithful promise to give thy self; and this shall make thee good:

Anselm.

good: And being made good thou art a price of thy self good enough: And thou shalt have, as I said, not onely health, safety, life, and such like as shall have an end; but also thou shalt be freed from many miseries: Thou shalt neither be wearied nor stand in need of rest, thou shalt neither hunger nor thirst, neither increase nor decrease, neither grow young nor wax old, because there is no being born there; For there is full growth and stature, and the entire and perfect number of years. There is no number like unto it: For as it hath no need of being augmented, so is there no fear of being diminished. Behold what excellent things are spoken of it! And yet I cannot come near telling thee what it is, or what good things are treasured up in it: For, as it is written, *Eye hath not seen, no ear heard, neither hath it entred into the heart of man.* And how should my mouth be able to utter what the heart of man is not able to conceive?

2 Cor.
2. 9.

Eccle
9. 16

And because we have gone along
through

through Saint *Augustines* books as it were through so many pleasant gardens, and are now brought at length to the *Celestial Paradise*, let us seal and confirm what hitherto hath been spoken, by the testimony of the same Father. If we were every day, saith he, to suffer all torments, yea the torments of Hell it self, and that for a long time together, to the end that we might behold Christ in his glory, and have communion and fellowship with the Saints; were it not worth our pains and sufferings? who would not suffer any sorrow to be made partaker of so much good, and so great glory? Let the Devils then lye in wait for me, let them assault with temptations; let my body be brought down with fasting, let my flesh be kept under with pressure; let me be wearied with labours, let my moisture be dryed up with watching; let one man clamour against me, let another disquiet me, let me be bowed together with cold, let me be set on fire with

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with heat; let my conscience murmur, let my head ache, let my breast be inflamed, let my stomach be troubled with ventosities, let my countenance wax pale and bleak, let me be full of infirmities; let my life consume away with grief, and my years with mourning; let rottenness enter into my bones, and let it spring up like a fountain under my feet; Let all these miseries come upon me, so that I may have rest and consolation in the day of tribulation, and ascend up unto the people of the Lord. For, what shall be the glory of the just, and how great shall the joy of the Saints be, when every face shall shine as the Sun! When the Lord shall begin to reckon up his people in their distinct orders, in his Fathers kingdom; and when he shall render under every man according to his works, the rewards which he hath promised, that is, *Heavenly for Earthly, and Eternal for Temporal.*

Naz.

Eccle
9. 16

Think therefore upon the dayes
of old, and call to mind the years
which

which are yet for to come. Think upon *Eternity*, O man, think upon *Eternity*; Think upon the *Eternity* of Torment, and the *Eternity* of joy, which is to follow after this short life ended, and I dare warrant thee, thou wilt never complain of any Adversity, thou wilt never let slip out of thy mouth such a word as this, *This too is grievous*, or, *This is intolerable*, or, *This is too hard*: Thou wilt, I dare say, count all things easie and tolerable whatsoever can happen in this life, and thou wilt never be better pleased then when thou art most afflicted.

It is reported by *John Moschus* of one *Olympius*, an old man of singular patience, who lived cloystered up in a monastery near unto *Jordan*, that he had his mind so bent and fixt continually upon *Eternity*, that he had scarce any sense or feeling at all of any temporal sorrow or misery. For, (as he goes on with his story) upon a time, as it hapned, a certain religious man turned out of his way to visit him,
and

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and finding him in a dark Cell, a place, as he thought inhabitable by reason of heat and swarms of gnats and other flies; not without much admiration spake thus unto him, and canst thou, *Olympius*, endure to live in such a close room, so exceeding hot, and so much pressed with gnats and swarms of flies. But what did *Olympius* answer? And dost thou wonder at this? I tell thee, my Sonne, all these are but light matters? I count them tolerable, that so I may escape *Eternal* torments, which are intolerable. I can endure to be stung by gnats, that so I may not feel the sting of Conscience, and the gnawing of the worm that never dieth. This heat which thou so complainest of I can suffer easily, when I think upon the *Eternal* fire of Hell, which is unsufferable. These troubles, if I may so call them, are but short, and shall have an end; but the torments in Hell are without end. Whereupon said the other, Certainly, *Olympius*, thou art led by the spirit of wisdom and truth;

*Naz.**Eccle.*
9. 16.

truth; so wisely and truly hast thou answered. I would there were more of thy mind, that would think thus seriously upon these things; then certainly there would be more than there are now a- dayes, that would after thy example patiently suffer and endure all things.



CHAP. III.

The conclusion of all.

Z*Euclis*, the most famous for his skill amongst all the ancient Painters that we have heard of, was observed to be very slow at his work, and to let no piece of his goe abroad into the world to be seen of men, till he had turned it over and over, this side and that side, again and again, to see if he could spy any fault in it: And being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencil, he made
this

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this answer, I am long a doing whatsoever I take in hand, because what I paint, I paint for *Eternity*. And thus stands the case with all, we paint also for *Eternity*. Whatsoever we do, it so belongs unto *Eternity*, that a man may truly say of it thus, I write, I read, I sing, I pray, I labour, whatsoever I do, whatsoever I say, whatsoever I think, all is for *Eternity*. Now if this be the nature of our thoughts, words and deeds, if they shall remain for all *Eternity*, we had need have a care what we think, speak or do; it concerns us to look about us, to minde our businesse, not to go negligently and sleepily about our work, nor to let any thing go out of our hands rude and imperfect, but to polish and perfect it with all the care, skill and industry that we can use. We paint with *Zeuxis* for *Eternity*. When we have done our works, they are presently transmitted to *Eternity*, to be viewed by a most judicious and all-seeing eye, that no fault can escape; and being viewed and censured,

Naz.

Eccles
9. 10.

ured they are to be committed either to be *Eternally* punished, or *Eternally* rewarded. What I have said before, I here say again, because it cannot be said too often, though I should say it a thousand times; Whatsoever we think, spake, or do, once thought, spake, or done, it is *Eternal*, it abideth for ever.

Will you hear what St. Gregory *Greg.* saith? In all our actions we must use great care and circumspection, we must well weigh and consider with our selves, what it is that we take in hand, and to what end we do it, that our minds be not set upon any thing that is *Temporal*, but upon those things which are *Eternal*. Therefore in all thy actions labour to be perfect. Pray for *Eternity*, study for *Eternity*, suffer for *Eternity*, contend for *Eternity*, labour for *Eternity*. So live to God, that thou maist live with God; So live on Earth, that thou maist live in Heaven; So live for *Eternity*, that thou maist live to *Eternity*.

Hear also what S. Bernard saith. *Bern.*
Our works do not pass away as
soon

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Anselm.

soon as they are done (as they may seem to do) but as seeds sown in time they rise up to all *Eternity*. The foolish man which hath no understanding will wonder to see such a plentiful increase rise up of such little seeds, be it good or be it evil, according to the nature of the seed which is sown. But he that is wise will ponder these things, and count no sinne little: For he hath an eye still not to that which is present, but to that which is to come; not to that which is sown, but to that which is reaped; not to that which is done in time, but to that which remains to all *Eternity*.

Naz.

Oh the dangerous and miserable madness of the sonnes of *Adam*! God created us unto the possession of infinite and *Eternal* goods: And why are we carried then with the whole bent of our affections to those things which are flitting and vanishing? God made us heirs of Heaven and *Eternal* possessions: And why do we so miserably intangle our selves in our vanities,

Eccles.
9. 10.

ties, and run headlong to destruction? Let us be wise in time, let us look well to our steps, let us make speed on the way of *Eternity*: Let us so live that we may live to *Eternity*. The way thither is short and narrow, but the term thereof is very large.

But O miserable and foolish men that we are! We fain would obtain *Eternal* life; but we are loath to tread in the way that leads to it: we fain would be there; but we will not take pains to go thither. Every man desires to be blessed. There is no man, saith Saint *Augustine*, of what condition or degree soever he be, but hath a desire after that life which is blessed for ever. Therefore that life is the common haven at which all men desire to arrive; but all men know not how to steere their course aright. It is a thing which all men without controversie would fain possesse; but how to compasse it, what course to take, which way to goe, that is the point they cannot agree upon. We may seek it
long

long enough upon Earth; and it is a Question, whether we shall ever finde it or no. Not that I condemn the seeking of it, but the not seeking of it in the right place. One is of opinion that the Souldiers life is most blessed: but another denies that, and sayes, The life of the Husbandman is most blessed. And again, this another denies, and sayes that the Lawyers life is most blessed; and he gives his reason for it: For the Lawyer is worshipped by the people, and is much sought unto, he is ever taking of fees and pleading causes.

And again, this another denies, and sayes, The Judges life is most blessed: For he hath power of hearing causes, and deciding them. And yet again, another denies this, and sayes, The Merchants life is most blessed: For he sees divers Countreys, learns many fashions, gathers together much Wealth. You see, dearly beloved, in so many several kinds of lives there is not any one to be found that will please

please all. But the life blessed for ever, that is it which pleaseth all.

Blessedness therefore is not to be expected here, but is to be sought for elsewhere, and never to be found out, but by a good & godly death. Ungodly men themselves desire to die the death of the godly, but they will not live the life of the godly: For to die well is the way to felicity; but to live well is matter of labour; and yet that is not to be obtained without this. *Eternity* depends upon death: and there is no dying well without living well. Chuse which thou wilt, life or death. If thou livest well, thou canst not but die well; and it shall be well with thee for ever; If thou livest not well, thou canst not hope to die well, but it will be ill with thee for ever.

Not many years ago a man of a good house, having more wit in his head, then religion in his heart, being asked what he thought of the strict lives of the religious, and the loose lives of the licentious,

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which

Numb.
23. 10.

which he esteemed best, answered thus, I could wish to live like the licentious, but to die like the religious. Some wit there might be in his answer, but I am sure there was little religion in it. He had spoke like a Christian man, if he had said thus, I desire to live the life of the religious, that my end may be like his. *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his.* But he had said a great deal better, if he had said thus, *Let me live the life of the righteous, that I may die the death of the righteous, and that my last end may be like his.* For whosoever liveth the life of the godly, shall be sure to die the death of the godly: And whosoever liveth the life of the ungodly, shall be sure to die the death of the ungodly: once he shall die, but that once shall be alwayes, and that alwayes for ever and ever.

A certain Souldier being called in question by *Lamachus* a Centurion, for some misdemea-
nour

nour or other committed in the camp, earnestly desired pardon for that once, and promised never to offend in the like kind again: But the Centurion made him this answer, *In bello, bone vir, non licebit bis peccare*: Oh Sir, know you thus much, There is no offending in warre twice. But in death (alas!) there is no offending once; there is no hope of pardon, Once dead, and alwayes dead. He that dies once ill is damned for ever. There is no returning again to life, to amend what is done amisse. There is no appealing from the sentence of condemnation, if it be once passed. As death leaves a man, so judgement findeth him; and as judgement leaves him, so Eternity findeth him.

It is the saying of *Iphicrates*, That it is a shame for an Emperour at any time to say with the fool, *Non putaram, I did not think it*: But it is a greater shame for a Christian man to say, *Non putaram, I did not think there had been such a difference be-*

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between a chaste life, & a voluptuous life. *I did not think that Eternity was to follow after this life, I did not think that I should have died so suddenly. Alas! alas! how sleepily do we go about the business of Eternity! whereas the nature of this mortal life of ours is such, that we cannot be certain at any time that we shall live for any time, no not so much as for one minute, when as we know for certain that we must depart from hence, and yet are most uncertain at what hour we shall depart; and when that hour shall come, then also we shall seem not so much to have lived, as to have posted unto death in a moment. Here we are but as sojourners in a strange Land, and not as Citizens in our own Countrey; we are but Tenants at will, and not Free-holders: Will we, nill we, we must depart, For here we have no continuing City, but we seek one to come.*

Heb: 13: 14.

Baruch. 3. 16. The holy Prophet Baruch asketh this question, *Where are the Princes*

Princes of the Heathen become, and such as ruled the Beasts upon the Earth, that hoarded up silver and gold, and made no end of their getting? Do they retain and keep their kingdomes and their glory still? Not so; For thus saith the Prophet, answering his own question, *They are vanished, and gone down to the grave, and others are come up in their steads.* They are vanished, saith the Prophet; For they were but sojourners, and no Citizens: they are gone, and others are come up in their steads: their Houses are let out to others, and they are cast out themselves, and gone down to the grave. But if the question be asked again, *Where are the Princes of Heaven, whose dwelling is above the seventh Sphere, where are they?* It may be answered likewise, that *They are also vanished, and others are come in their steads;* but they are translated to the Kingdome of Heaven, there to abide for ever, without all fear of being dispossessed.

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19.

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Let

Visd.
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Let us crown our selves with Rose-buds, sing those men of most loose and deplorable lives. Why with Rose-buds? Because the beauty and smell of them is gone in one day, and they are withered: and such fading crowns do best become those which shall shortly perish. But as for the Blessed, it is not so with them, but they are crowned with jewels and precious stones, whose beauty never fadeth. The woman mentioned in the *Revelation* had upon her head a crown, not of Rose-buds of the garden, nor of jewels of the sea, but of the *Starres* of Heaven. As then the heavenly orbs are incorruptible, so likewise they that inhabit them are incorruptible, they are not subject to any change, they are immortal. *The righteous live for evermore.* All worldly things are transitory: but heavenly things are everlasting. Here are we wearied with labour, but there shall we be refreshed with *Eternal* rest. Why do we seek for rest before our labour is ended?

sd.
15.

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We are yet upon the *Stage*; Therefore we must act our parts: We have to deal with potent *enemies*; Therefore we must be alwayes prepared to *fight*: We are still in our race; Therefore we must hold out to the last. Let us then so act our parts, that the *Angels* may rejoyce to be *Speſtators*, let us so *fight*, that we may winne the *Crown*; let us so run, that we may obtain.

Well ſaith Saint *Gregory*, If we *Greg.* well conſider with our ſelves what and how great things are promiſed unto us in heaven, all things on earth will ſeem vile unto us: For what tongue can ſufficiently expreſſe, or what heart conceive, how great the joyes be in that City which is above? Where we ſhall bear a part in the Heavenly *Quire* with Angels evermore lauding and plaiſing God; where we ſhall be in Gods preſence, and ſee him face to face; where we ſhall behold light incomprehenſible; where we ſhall be in no fear of death; where we ſhall have

the priviledge of heavenly Saints and Citizens, to be for ever incorruptible. Me thinks I find my mind inflamed and set on fire, whilst I am speaking of these joyes, and me thinks it should set on fire all that hear it. Me thinks it should so work upon us all, that even now we should most earnestly and ardently desire to be there, where we hope to be for ever hereafter. But thus much we must know, That there is no coming there without much labour. It is not I, but *Paul the Preacher* that saith it, *A man is not crowned, except he strive lawfully.* Let then the greatness of the reward encourage us and prick us forward; and let not the labour and pains, the short labour, and the little pains, hinder us or keep us back. We must go on, and we must go on with perseverance; we must not so much consider the roughnesse of the way, as the blessed *Eternity* which is the end thereof. And this the same holy Father declares most excellently, saying, This is a special

Tim.
2. 5.

cial badge and cognizance of the elect, that they know how to carry themselves in the way of this present life in such manner, that by the certainty of hope they are assured, that they have attained unto a great pitch, inasmuch as they see all transitory things farre beneath them, and for the love of Eternity trample all sublunary things under their feet. And this is it which the Lord speaketh by the mouth of his holy Prophet, saying unto every soul that followeth him, *I will lift thee up above the high places of the Earth.* For as for losses, reproaches, poverty, disgrace, and such like, these are, as I may so call them, the lower places of the earth, which the lovers of this world, as they walk through the plain of the broad way, do not love to come near, but keep off as farre as is possible. But as for gain and profit, the fawning and flattering of inferiours, abundance of riches, honours, and places of dignity, these are the high places of the

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earth,

earth, which whosoever is worldly minded, and hath settled his affections on things here below, he, I say, esteemeth highly; because to him they seem great: But whosoever is heavenly-minded, and hath settled his affections on things above, he, I say, esteemeth them not; because to him they seem what they are, that is, vile and base. For as it is with a man going up an high mountain, still the higher he goes, the lower he sees the earth beneath him: So it is with him whose conversation is in Heaven; the higher he mounts from the earth with the wings of pious cogitations, the farther he flies from the earth with the wing of his affections. He knows that all the glory of this world is nothing, and therefore his thoughts and affections are altogether upon another world. This is the man that is *lifted up above the high places of the earth.*

You have heard what S. Gregory saith; It will not be amiss in the next place to hear likewise what Saint

Saint *Augustine* saith: What is that? It is a lesson worth our learning. That which we must lose, *August.* saith he, one time or other upon necessity, it is wisdom to distribute abroad in time, that we may purchase thereby the reward of *Eternity*. *Moses* lived long indeed, *Deut.* he lived in health; but at length 34. 5. he died. *Meribushelah* lived longer then he; but it follows, And he *Gen. 5.* died. This is, or shall be every mans Epitaph, *Et mortuus est*, And he died. For we must needs die, *2 Sam. 14. 14.* and are as water spilt upon the ground. But the soul is immortal, it is *Eternal*, it shall live for ever, either in *Eternal* glory, or else in *Eternal* torments. Here our lot is cast, in which *Eternity* we shall have part, and there is no revoking it. Oh blessed *Eternity*, oh *Eternal* blessedness! How comes it to passe that seldome or never we think upon thee: or if we do at any time, we do it but upon the by? How comes it to passe, that we do not labour more for thee, that we do not seek for thee, that we are not

not solicitous for thee. O Lord God, open thou our eyes, that we may see and know what *Eternity* is, both that of glory, and that other of torment, and how infinite both? how blessed the one, and how miserable the other. Thou hast created us unto thee, thou hast created us unto *Eternity*: For thou art *Eternity*. Thou wouldst have us be partakers of thy *Eternity*; Lord, let it be according to thy will. Thou hast said it; Lord, let it be according to thy Word. Thou hast promised; Lord, make good thy promise; Make us partakers of thy *Eternity*. Grant that we may spend the short moment of time granted unto us here in this life; grant, we beseech thee, that we may spend it in such a religious and godly manner, as men that labour for *Eternity*, contend for *Eternity*; suffer for *Eternity*. To this end cause thy Ministers often to call upon us to think still upon *Eternity*: make us call one upon another in every place to think upon *Eternity*, that so by thy
mercy

mercy we may reign with thee, O Eternity, and as many as it is possible may be kept from perishing everlastingly. Hear this ye Christians all, hear it ye Pagans, hear it ye Kings and Princes, hear it ye Germanes, hear it ye French, hear it ye English, yea, let all the World hear it. *There can be no sufficient security, where there is danger of losing Eternity.*

Oh long, Oh profound, Oh bottomless, Oh Eternal Eternity! Blessed are they, O Lord, that dwell *Psal.*
in thy house: they shall be still prai- 84. 4.
sing thee. They shall praise thee throughout infinite myriads of ages.

Moses being near unto his death, commending unto God in his prayers his people Israel: and blessing them, thus took his leave of the tribe of Asher, and said, Let *Deut.*
Asher be blessed with children; let 33. 24.
him be acceptable to his brethren,
and let him dip his foot in oyl. Thy 25.
shoes shall be iron and brass; and
as thy dayes, so shall thy strength be. 26.
There is none like unto the God of
Jesurun,

Jesurun, who rideth upon the heaven in thy help, and in his excellency on the skie. The Eternal God is thy refuge, and underneath are the everlasting arms. Thus God stretcheth forth the arms of his power throughout heaven infinitely: and by his arms all the world, all time, and all things in the world are directed, guided and governed. So God from the beginning, yea, from the *Eternity* of his predestination, hath carried in his breast all the godly, and doth protect them daily and hourly, and as it were embraceth them with his arms. Ascend therefore, O my soul, and have no more to do with earth and clay. Stretch forth thy self, and ascend up unto him that rideth upon the heavens, ascend up unto thy God, whose dwelling is in the highest mountains, those mountains of *Eternity*: There shalt thou sit in safety, and behold the earth beneath: and so shalt thou plainly perceive how little and of none esteem all things are here below, which now
either

either solicit thee with love, or terrifie thee with fear; thou shalt plainly perceive what a small thing it is, whatsoever is contained within the *Centre* of the world, that little globe or point of earth; thou shalt plainly perceive how that all things created are vain, weak, short, vile, yea vanity it self, yea rather meer nothing in respect of God and of *Eternity*. Therefore seek thou after the onely true and soveraigne good, and regard not other things. Trust in God, relie on him, open thy heart wide to entertain him; tread under the feet of thy affections whatsoever is under the Sunne and Moon, whatsoever allureth thee with smiles, or terrifieth thee with frowns; think upon *Eternity*, and alwayes keep in mind that excellent saying of Saint *Hierome*, No labour must seem hard, no time must seem long, all the while we are seeking after *Eternal* glory.

It is reported by Saint *Hierome*, that there was upon a time a certain

tain Camel haunted by an evil spirit, which being brought before Hillarion, a devout and godly man, began to rage in such a strange and terrible manner, as if it would presently have devoured him: But the Holy man nothing afraid, spake thus unto the evil spirit, Do not think to fright me, thou evil spirit, although that thou hast got a Camel on thy back; it is all one to me whether thou comest in a Camels skinne, or in a Foxes skinne: And presently the fierce Camel fell down before him, and became very tame and gentle, to the great laughter of all those that stood by. Such are all flatteries, fawnings, allurements, and tentations of this world; such are all fears, frowns, frights, and terrours. What dost thou hope for? What dost thou fear? What dost thou love? He that rideth upon the Heavens is thy helper; he shall embrace thee with his everlasting arms. With those arms of his he is able to fetter all thine enemies, whether they
fawn

fawn or frown upon thee, he is able at a beck to squeeze them in pieces like so many flies, and break them in pieces like a potters vessel. Doth the pleasure then of lust, or gluttony, or intemperance sollicite thee? That is nothing: Be not moved at it, pass it by, regard it not; think rather upon the pleasures which are *Eternal*. Art thou terrified with threats, oppressed with sorrows, passed by with contempt, afflicted with sickness, tired out with poverty? All these are a matter of nothing. The more violent these are, the shorter while they will last: Despise them, lift up thine eyes unto the Hills, from whence cometh thy help, look up to Heaven, think upon *Eternity*, *Prov. 2. 21.* There shall no evil happen unto the just.

*Si fractus illabatur orbis,
Impavidum serient ruina.
The just man shall not be afraid,
Though Heaven fall upon his head.*

*Horat:
Carm.
lib. 3.
Od. 3.*

Therefore the just man is never
sorrow-

354. *The ninth Considerat.*

2 Cor.
4. 8.

sorrowful: no tribulation doth ever assault him. But are not the tribulations of the just many? Yea, but yet they make nothing of them. That only they count evil, which is *Eternal*, which separateth a man from God, as sinne doth, and *Eternal* death which is the wages of sinne. The Preacher of the Gentiles bids us *Look not at the things which are seen, but at the things which are not seen.* Why so? For, saith he, *The things which are seen are temporal, but the things which are not seen are Eternal.* The things which are not seen, the things which are *Eternal*, those are the things which are great indeed, whether they be good, or whether they be evil.

But whilst we look onely at the things which are seen, and seldome or never at the things which are not seen, what do we make of our selves but great and foolish boyes? great, but yet foolish; at the best but boyes. If the ice fall out of our hands, we presently fall a crying, and yet that is such a thing
that

that we cannot hold long: We are frightened at shadows, and dream of great matters; We spend our selves on such things as not onely shall shortly passe away for certain, but are already passing away: For it is not said, *The figure, or the fashion* ^{I Cor. 7.} *of this world shall pass away, in 3^d.* the Future: But *The fashion of this world passeth away, in the Present.* It is passing away already. As all the goods which we enjoy here are but transitory, so all the evils which we suffer here are but transitory; they cannot continue long, Those things which are not seen, and those onely have a permanent state: they know no end, they have no term, they are not subject to any change, they are firm, they are immoveable, they are *Eternal*. I repeat it again, what I said, a little before, for it deserves to be repeated a thousand and a thousand times; No labour must seem hard, no time must seem long, all the while we are seeking after *Eternal* glory.

Hierome.

Symphorianus a Christian young
man

man after that he was almost scourged to death, as he was dragged to execution at *Augustodunum*, met his mother upon the way; But how? Not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentations, as the manner of foolish women is to do: But carrying her self like an Heroical and Christian Lady. For she cryed out, and called unto her son, and said, Son, my son, I say, remember life Eternal, look up to Heaven, lift up thine eyes to him that reigneth there. Life is not taken from thee, but is exchanged for a better. At which words of his mother, the young man was so exceedingly animated, that he went willingly to execution, and chearfully like a stout champion laid down his head upon the block, and exposed his throat to the fatal ax.

Hear this, O Christians all, and remember your selves. This is the case of every man living; We are on our way to death; we go not
to

So fast, it may be, as *Symphorianus* did ; but yet we are all going, and we have not farre to go. The noble armies of Martyrs which are gone before us, they call unto us from Heaven, and say as the Christian and couragious mother said unto her son, as he was going to execution, *Remember life Eternal, look up to Heaven, and lift up your eyes to him that reigneth there.* Carry thy self therefore like a *Symphorian*, whosoever professest thy self to be a Christian. Do not hang back, be not loth to go, withdraw not thy neck from the yoke, nor thy shoulders from the Croſs ; be not afraid to suffer for Christ, be not afraid to die for Christ, be not afraid to eat fire, or to devour the sword for the name of Christ. Here shew thy self a man, take good courage, pull up a good heart. And when thou art at any time tempted, when thou art grieved, when thou art made sorrowful, when thou art vexed, when thou art despised, when thou art made a laughing-stock, when thou

thou art disgraced, when thou art spoiled of thy goods, when it is with thee as it was with *Job* upon the dunghil, or, if it can be worse, then call to mind *Symphorian*, and a thousand more stout Christians such as he was, and learn of them Christian courage and magnanimity, and boldly and freely break forth into these words, and repeat them often: Whatsoever I suffer here, it is but a *Medicum*, it is but short. Farewel then all the world, and all the things that are therein: And welcome to me, thou art welcome ETERNITY.

Of Eternity there is
no

FINIS.

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